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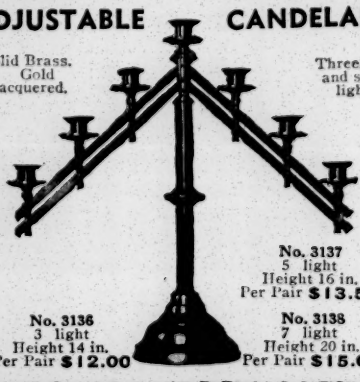

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THE ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. I.—(XCI).—NOVEMBER, 1934.—No. 5.

THE BREVIARY HYMNS FOR THE FEAST OF OUR LORD JESUS CHRIST KING.

Metrical English Translation.

IN I VESPERIS.

(*Te sæculorum Principem.*)

Te sæculórum Príncipem,
Te, Christe, Regem Géntium,
Te méntium, te córdium
Unum fatémur árbitrum.

Christ, Prince of ages, we avow
O'er all the nations Thy domain;
Nor ever other King but Thou
In minds and hearts of men may reign.

Scelésta turba clámitat:
Regnáre Christum nólumus:
Te nos ovántes ómnium
Regem suprémum dícimus.

The impious flaunt their hollow vaunt:
"We Christ for King will never own";
Raise we, then, our triumphal chant:
"High King of all is Christ alone."

O Christe, Princeps Pácifer,
Mentes rebélles súbjice:
Tuóque amóre dévios,
Ovíle in unum cóngrega.

O Christ, Prince Advocate of Peace,
Subdue the wayward wills of men;
For love of Thee may discord cease,
Lead Thou the errant home again.

Ad hoc cruénta ab árbore
Pendes apértis bráchiis,
Diráque fossum cúspide
Cor igne flagrans éxhibes.

For this upon the bitter tree
Thou open'st wide thine arms apart,
So that all men may plainly see
Through deep spear-wound Thy flaming heart.

Ad hoc in aris ábderis
Vini dapísque imágine,
Fundens salútem fíliis
Transverberáto péctore.

For this in guise of bread and wine
Thou on our altars dost abide,
Redeeming souls in flood divine
Outpouring from Thy piercèd side.

Te natiónum Præsides
Honóre tollant público,
Colant magístri, júdices,
Leges et artes éxprimant.

Let ruler, then, of state unite
With judge and sage on festal day
To honor Thee by public rite,
Let Law and Art their tribute pay.

Submíssa regum fúlgeant
Tibi dicáta insígnia:
Mitíque sceptro pátriam
Domósque subde cívium.

Let loyal kings with heart and hand
Their royal crowns lay at Thy feet;
Take Thou our homes, our native land
Beneath Thy scepter mild and sweet.

Jesu, Tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.
Amen.

O Jesus, be all glory Thine
Who earthly scepters dost control,
With Father and Holy Ghost benign
While everlasting ages roll!
Amen.

AD MATUTINUM.

(*Aeterna Imago Altissimi.*)

Ætérna Imágo Altíssimi,
Lumen, Deus, de Lúmine,
Tibi, Redémptor, glória,
Honor, potéstas régia.

True Likeness of the Highest Thou
For ever art, God, Light of Light,
Saviour of men, all glory now
And praise be Thine, and sovereign might.

Tu solus ante sæcula
Spes atque centrum témporum,
Cui jure sceptrum Géntium
Pater suprémum crédidit.

Ere time began, in Thee alone
Its Hope and Center were combined;
The Father granted Thee a throne,
And crowned Thee Ruler of mankind.

Tu flos pudícæ Vírginis,
Nostræ caput propáginis,
Lapis cadúcus vértice
Ac mole terras óccupans.

Fair blossom Thou of Virgin chaste,
Head of our race of human birth,
The stone from mountain-top displaced,
And massive grown to fill the earth.

Diro tyránno súbdita,
Damnáta stirps mortálium,
Per te refrégit víncula
Sibíque cælum víndicat.

Long time the ruthless tyrant's prey,
Our fallen race of mortal mould
Redeemed by Thee from Satan's sway,
Now takes on Heaven securer hold.

Doctor, Sacérdos, Légifer
Præfers notátum sánguine
In veste "Princeps príncipum
Regúmque Rex Altíssimus".

Great Teacher, Lawgiver, High Priest,
Emblazoned on Thy robe the words
Inscribed in blood show manifest:
"High King of kings and Lord of lords."

Tibi voléntes súbdimur,
Qui jure cunctis ímperas:
Hæc cívium beátitas
Tuis subésse légibus.

Our loyalty we freely pledge—
Due tribute to Thy royal state—
A people's dearest privilege:
Thy laws to keep inviolate.

Jesu, Tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.

O Jesus, be all glory Thine,
Who earthly scepters dost control,
With Father, and Holy Ghost benign,
While everlasting ages roll!

AD LAUDES.

(*Vexilla Christus inclyta.*)

Vexilla Christus inclyta
Late triúmphans éxplicat:
Gentes adéste súpplices,
Regíque regum pláudite.

His glorious flag with folds unfurled
In triumph Christ now Heavenward flings;
Come nations all! Sing round the world:
"Hosanna to the King of kings."

Non Ille regna cládibus,
Non vi metúque súbdidit:
Alto levátus stípite,
Amóre traxit ómnia.

No swords uphold His kingly right,
No tyrant force, no terrors grim;
When lifted up on Calvary's height,
By love He drew all things to Him.

O ter beáta cívitas
Cui rite Christus ímperat,
Quæ jussa pergit éxsequi
Edícta mundo cælitus!

Thrice blessèd nation that obeys
The mandates coming from His throne,
That follows constantly His ways,
And makes His Heavenly code its own!

Non arma flagrant ímpia,
Pax usque firmat fœdera,
Arrídet et concórdia,
Tutus stat ordo cívicus.

No flames of godless strife shall flare,
For Peace at council board presides,
And Concord's smiling eyes declare
That civic order safe abides.

Servat fides connúbia,
Juvénta pubet íntegra,
Pudíca florent límina
Domésticis virtútibus.

By Faith is wedlock guarded well,
The young in age and grace increase,
In happy homes securely dwell
Chaste virtues with domestic peace.

Optáta nobis spléndeat
Lux ista, Rex dulcíssime:
Te, pace adépta cándida,
Adóret orbis súbditus.

On us, beloved King, bid shine
The splendor of that longed-for light;
Let earth adore Thee, Lord Divine,
When Peace descends enrobed in white!

Jesu, Tibi sit glória,
Qui sceptra mundi témperas,
Cum Patre, et almo Spíritu,
In sempitérna sæcula.

O Jesus, be all glory Thine,
Who earthly scepters dost control,
With Father, and Holy Ghost benign,
While everlasting ages roll!

NOTES.

I.

It is fitting, in the first place, to note that these three Breviary hymns which compose the hymnal sequence for the canonical office of Christ the King, exhibit a very high order of poetic merit, sufficient indeed to entitle them to a place of distinction in the body of liturgical hymnody. Characterized by graceful classic diction, by clear, concise, exact phraseology, by rich and vivid imagery due in the main to aptitude of metaphorical and Scriptural allusion, and finally by rhythmical and harmonious versification, they seem to lack none of those qualities which, when displayed at their best, make such great hymns as the *Dies Irae*, the *Veni Creator Spiritus*, the *Pange Lingua*, the *Vexilla Regis* models of genuine poetry. Even if they fail to take their place in the first rank side by side with the famous hymns just mentioned, their ranking is undoubtedly high. It may be said, without particularizing any single qualification, that their characteristic quality in general is a classic elegance of matter and form.

The theme—Christ the King—is an exceptionally elevated and sublime one. Such a transcendent theme could not fail to be poetically inspiring. In dealing with such a subject the poet will naturally consider himself under an obligation of *noblesse oblige* to take great pains in elucidating it, and to exert all his powers in presenting it in a poetic setting not

unworthy of the subject matter. To achieve this desirable end he must be constantly on his guard against the danger of lapsing into a feeble, colorless, prosy style of exposition, and he must be equally, or more wary, on the other hand, lest his enthusiasm lead him off on a false trail of overstrained, turgid, pompous, gaudy rhetoric; he must aim at combining simplicity with sublimity, grace with majesty. It will not be denied that the author of these hymns has met with considerable success in evolving this difficult synthesis. He has appropriately set forth his material in a dignified poetic framework. Judging from similarity of content the author seems to have made extensive or exclusive use, as supply source, of the Encyclical *Quas Primas* of Pius XI of 11 December, 1925, on the Kingship of Christ. If so, the Encyclical helped him immensely in his task, for it explicitly provided the requisite material, and as a doctrinal document it directed, at least implicitly, how that material should be properly ordered and expounded.

Years ago—too many to contemplate with complacency or equanimity, not too many to dim recollection—a very notable essay entitled "Latin Hymns and English Versions"[1] appeared in one of our periodicals from the pen of one of the foremost of modern hymnologists, a scholar whose learning and wisdom have kept pace with the years, who yet wears his honors fresh and green; *floreat, crescat.* This contribution, replete with pertinent information, sound erudition, and good sense, is a fount of permanent value on the subject of hymnology. Analyzing the constitutive elements of the ideal hymn, this eminent authority declares that every genuine hymn should have three essential qualities. "First, it should be Christian"; that is, from a doctrinal viewpoint it should give expression to Catholic truth only—positive, pure and undefiled. No misty religiosity, no dreamy imaginings, vague allusions, or indefinite generalities should find a place in it. "Second, it should be poetic"; that is, from an esthetic point of view it should, in conformity to the canons of literary taste, possess genuine poetic merit; it should never descend to the level of mere

[1] "Latin Hymns and English Versions", by the Rev. Hugh T. Henry (now Right Rev. Monsignor H. T. Henry, Litt.D.), in *The American Catholic Quarterly Review*, Vol. XVIII, pp. 272-294; October, 1893. See also ECCLESIASTICAL REVIEW, October, 1926.

versified prose, and should steer clear of anything suggestive of meaningless jingle or savoring of rant or doggerel effect. "Third, it should be devotional"; that is, from a religious standpoint it should be redolent of spirituality, expressive of and conducive to genuine piety. A hymn is in effect a prayer —an elevation of the soul to God. It is a very distinct kind of soul elevation, for it combines the religious exaltation of soul, arising from consciousness of union with the Eternal, with that esthetic exaltation which is part of—or perhaps the very same thing as—the poetic inspiration itself. It is proper therefore, even essential, that a hymn be emotional, provided the emotion be of the right kind; for there is danger lest the hymnist, in the glow of composition, be betrayed into spurious religious emotion. The best Latin hymns are all full of emotion, religious sentiment and piety—a vigorous, healthy, manly piety; and not seldom, when occasion warrants, they give expression to the tenderest affection and most rapturous love; but in these emotional outbursts anything savoring of sentimentality or affectation is sedulously excluded. The ideal hymn, therefore, admits of, favors, and even demands sentiment and affection, but recoils from sentimentality and affectation. In declaring, then, that the hymn should be devotional, expressive of and conducive to piety, it is anything but an affected expression of spurious emotion, or of counterfeit piety, which can so insidiously simulate the genuine article, that is demanded.

It will be readily conceded that in respect of these three essential requirements of the ideal hymn, viz. Catholic truth, poetic beauty, devotional appeal, the hymnal sequence of Christ the King leaves nothing to be desired.

II.

An example of translation of a Breviary hymn will serve to illustrate the practical application of the foregoing principles. Take the hymn for *Tierce* in the daily office:

Nunc Sancte nobis Spiritus,
Unum Patri cum Filio,
Dignare promptus ingeri
Nostro refusus pectori.

The translation given in the official *Manual of Prayers* (ordered and approved by the Third Council of Baltimore) is as follows:

> Come, Holy Ghost, with God the Son,
> And God the Father, ever One;
> Shed forth Thy grace within our breast
> And dwell with us a ready guest.

This is a commendable translation: it gives substantially the sense of the original in agreeable, though undistinguished verse. The original, however, contains a striking and important allusion which it entirely misses. The Descent of the Holy Ghost on the Apostles was at the third hour of the day (9.00 A. M.) on Pentecost Sunday; that hour is the regular time for the recitation of *Tierce*. The coincidence is alluded to by the significant word *Nunc* which begins the hymn. *Nunc* is left untranslated. This allusion is emphasized in Cardinal Newman's more poetic rendering of the stanza:

> Come, Holy Ghost, who ever One
> Art with the Father and the Son;
> It is the hour, our souls possess
> With Thy full flood of holiness.

The initial word "come" of both translations is not found in the original, while the *Dignare* appears in neither of them. The word "breast" in the first translation renders *pectori* more literally than does "souls" in the second. "Full flood of holiness" is a more poetical, as well as closer rendering, of *refusus* than "Shed forth Thy grace"; although "grace" is a more appropriate term in the present connexion than "holiness", which is the effect of grace, and not so definite in meaning. The first two lines of Cardinal Newman's rendering require attentive reading to realize that they mean the Holy Ghost is consubstantial with the Father and the Son; read cursively they somehow seem to say merely that the Holy Ghost is always in the company of the Father and the Son.

A more literal rendering, whatever be its poetic merit, might be given as follows:

> O Holy Spirit who art One
> With God the Father and the Son,
> Deign now to take for dwelling place
> Our hearts replenished with Thy grace.

III.

The dominant idea pervading the sequence coincides with the motto adopted by our Holy Father Pope Pius XI at the beginning of his pontificate: "The Peace of Christ in the reign of Christ." The general line of thought is: 1. Christ is supreme and universal King: *Te saeculorum Principem*, etc. 2. His reign is a reign of Peace: *O Christe Princeps Pacifer, Non Ille regna cladibus*, etc. 3. The blessings of Peace to individual, family, state: *O ter beata civitas*, etc. 4. Peace to be sought through submission to Christ the King: *Te, pace adepta candida, Adoret orbis subditus.*

HYMN AT VESPERS. Christ, the Supreme Ruler, is rejected by the wicked, but hailed by the faithful as their King. He wills peace and unity; for this He endured the Cross and gives us His sacramental Body and Blood. Let public honors be decreed Him, and may His mild and gentle rule prevail upon the earth; to Him be everlasting glory.

First stanza: *Te saeculorum Principem* etc. Christ is King (1) of the universe, (2) of mankind, (3) of minds and hearts; He is King, not merely of the created universe bounded by time, but of Eternity's boundless span. "Thy throne, O God, is for ever and ever", is predicted specifically of the Messianic reign (Ps. 44: 7), as is evident from Hebrews, chap. I. "To the King of the ages, immortal and invisible, the only God, be honor and glory for ever and ever" (I Tim. 1: 17), is St. Paul's tribute to Christ's sovereignty.

Christ is King of time and eternity: (a) by virtue of His uncreated Godhead in the Blessed Trinity, necessarily and primarily so; for eternal kingship is an essential divine prerogative common to the three Persons of the Blessed Trinity in its infinite, indivisible, ever-existing Divinity. (b) By virtue of His created Manhood, essentially also, though not primarily, because of the Hypostatic Union of the Human Nature with the Divine in the Unity of His Person. The texts of Scripture referring to his universal sovereignty plainly show that it is as man this kingship over all is attributed to Him. "All power is given to Me in Heaven and on earth" (Matt. 18: 18): Our Lord, here, as man, proclaims His credentials as head of the Church: "For He (the Father) hath put all

things under His feet" (I Cor. 15:26); that is, as the context shows, under the feet of "a man by whom came the resurrection of the dead"; it is as man our Saviour died and rose again from the dead. And again: "For which cause, (i. e. for being, as man, obedient to God unto death) God also hath exalted Him and given Him a name which is above all names, that in the name of Jesus every knee should bow of those that are in Heaven, and on earth and under the earth" (Phil. 2:6).

"If we ponder the matter more deeply", declares the Encyclical *Quas Primas*, "we cannot but see that the title and power of King belongs to Christ as man in the strict and proper sense. For it is only as man that He may be said to have received from the Father 'power and glory, and a kingdom' (Dan. 2:13), since the Word of God, as consubstantial with the Father, has all things in common with Him, and therefore has necessarily supreme and absolute dominion over all things created."

Christ is King of men: *Te Christe Regem gentium.* In the first place he was, as the title on the Cross truly proclaimed Him, "King of the Jews", i. e. of the whole Hebrew race, being Himself according to the flesh a member of that race, and a descendant of the kings of Juda. Isaias prophesied: "He shall sit upon the throne of David and upon his kingdom . . . for ever" (Is. 9:7); similarly Jeremias (Jer. 23:15), and Daniel (Dan. 2:44). In like vein the Angel of the Lord declared unto Mary: "And the Lord God shall give Him the throne of David His father, and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end" (Luke 1:32). It is true that this is said in a figurative sense of Christ as head of the Church; but then the figurative sense presupposes the literal.

But not exclusively of the Jews, but of the Gentiles also, not of one nation only, but of all on earth, not of one race but of universal mankind is He King: "Ask of Me and I will give Thee the gentiles for Thy inheritance and the ends of the earth for Thy possession" (Ps. 2:8). "And He shall rule from sea to sea, and from the River unto the ends of the earth. . . . And all kings of the earth shall adore Him, and all nations shall serve Him" (Ps. 72:8-11). The one aim of

this beautiful seventy-second Psalm is to present in the figure of Solomon's long and happy reign, and his extensive domination, a picture of the far more glorious and universal reign of the future Messias.

Christ is king of human minds and hearts: *Te mentium, Te cordium, unum fatemur arbitrum.* This title pertains to Christ in a double sense. (a) In a metaphorical sense, because of the supereminent excellence of His blessed soul—his mind and heart. We call a person who excels all others in any particular line of human endeavor a "king" in that special line; thus Raphael is a "king of painters", Shakespeare is a "king of the drama", Columbus, a "king of exploration", etc. We call the lion "the king of beasts" as being the most noble amongst them. In all such instances the title is applied metaphorically. (b) In its literal and real signification, because He alone can bind the consciences, sway the intellects, subjugate the wills, and captivate the hearts of men.

"It has long been the custom," says the *Quas Primas* again, "to give to Christ the metaphorical title of king", because of the high degree of perfection whereby he excels all creatures. So He is said "to reign in the minds of men", both by reason of the keenness of His intellect and the extent of His knowledge, and also because He is very Truth and it is from Him that Truth must be obediently received by all mankind. He reigns too in the wills of men, for in Him the human will was perfectly and entirely obedient to the Holy Will of God; and further by His grace and inspiration He so subjects our free will as to incite us to the most noble endeavors. He is King of our hearts too, by reason of his "charity which exceedeth all knowledge" (Eph. 3:9), "and His mercy and kindness which drew all men to Him; for there never was, nor ever will be, a man loved so much and so universally as Jesus Christ".

Second stanza: Cf. John 19:15—"And Pilate said to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. . . . And they cried out: Away with Him, away with Him; crucify Him, crucify Him"; and John 12:13—"Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel."

Ad hoc cruenta ab arbore. . . . Ad hoc in aris abderis. Ad hoc: "For this": that is, for the purpose of drawing all men to Himself in the unity of Faith and Love in peace, he endured the Cross, and instituted the Blessed Eucharist.

Honore tollant publico. Not only in private worship is Christ to be honored as King, but also in public ceremonial by the heads of States, since He is King and Ruler over social and political groups no less than over individual souls.

The doxology, *Jesu, tibi sit gloria, Qui sceptra mundi temperas,* which is common to the three hymns, expresses after the traditional fashion the object and character of the Feast; thus we have in the doxology of hymns for feasts of the Blessed Virgin: *Jesu tibi sit gloria Qui natus es de Virgine,* for those of the Transfiguration: *Qui Te revelas parvulis,* for the Ascension: *Qui victor in coelum redis,* and so on.

"*Temperas*" admits of a double interpretation: it could signify that our Lord provides each nation with the kind of government best suited to it, or with the kind it deserves. The actual meaning here is undoubtedly that all earthly governmental rule is amenable to the law of Christ and subject to His overruling Providence.

HYMN AT MATINS. Opening doxology commemorates the special attributes of Christ the King: (a) as God: God, Image of the Father, Light of Light; (b) as Man: Redeemer of men, Hope and Center of Creation, King of all nations by the Father's Will, Flower of Jesse's stem born of the Virgin Mary (Isa. 9: 1), mysterious stone of Nabuchodonosor's dream (Dan. 2: 34, 44), Conqueror of Satan, the Apocalyptic "King of kings and Lords of lords" (Apoc. 17: 14; 19: 6, and I Tim. 6: 15), to whose laws we gladly submit — happy the people who obey them—to Whom be everlasting glory.

Imago Altissimi: St. Paul describes Christ as "the brightness of His (the Father's) glory, and the figure (image) of His substance" (Heb. 1: 3), and Solomon describes the Son of God under the figure of Wisdom as: "the brightness of Eternal Light, and the unspotted mirror of God's Majesty, and the Image of His Goodness" (Wis. 7: 26). Christ alone is the perfect image of God, not only because He is consubstantial to the Father in the express identity of His divine nature with that of the Father, but also because the image of

the Creator in which all men are created, was impressed on His created human nature more distinctly and perfectly than on any other human being, or on any being ever created. In the very first chapter of the inspired record it is stated that "God created man to His own image" (Gen. 1:27); later on the Book of Wisdom gives an inkling as to what constitutes this likeness: "For God made man incorruptible (i. e. immortal), and to the image of His own likeness He made him" (Wis. 2:23). In man's immortal soul, therefore, as endowed with reason and free will, and perfected by supernatural grace, is this likeness to God chiefly to be found; but never was any human soul so richly and superlatively adorned with these prerogatives as was the blessed soul of Christ: "Who is the image of the invisible God, the first-born (i. e. the most excellent) of every creature" (Col. 1:15). In His manhood, then, Christ is the perfect *creata Imago Altissimi*, as in His Godhead the perfect *Aeterna Imago Altissimi.*

Lumen de Lumine: The Nicene Creed proclaims our Lord Jesus Christ *Deum de Deo*, and since "God is light" (I Jn. 1:5), therefore also *Lumen de Lumine.* He Himself declares, "I am the Light of the world" (Jn. 8:12), and St. John: "That (viz. the Light of Christ) was the True Light which enlighteneth every man that cometh into this world" (Jn. 1:9). He is the *True Light* chiefly because (1) He is the essential, self-existing, uncreated Light; all other light (human science, art, philosophy, knowledge) is contingent, created, communicated. (2) His light is indefectible, infallible, consummate; all other light is defective, imperfect, deceptive. (3) He is the exclusive source of light, whether material or spiritual. Light was the first creature God made; but "by Him (the Word) were all things made" (Jn. 1:3). All alleged spiritual light—intellectual, moral, religious—not derived from Him, not enkindled by Him, is counterfeit, illusory —the kind referred to in his own warning: "Take heed, therefore, that the light which is in thee be not darkness" (Luke 11:35). He "enlighteneth every man that cometh into this world", viz. by giving him (a) the natural light of reason, (b) the supernatural light of faith and grace: "Grace and truth came by Jesus Christ" (Jn. 1:17). Now our Lord Himself says of St. John the Baptist: "He was a burning and

a shining light" (Jn. 5:35); yet His evangelist declares: "He (the Baptist) was not the Light, but was to give testimony of the Light" (Jn. 1:8). But there is no contradiction. St. John was indeed a great light—an inspired teacher of truth; nevertheless his light was derived, created, reflected light; he was not the True, self-subsistent, essential Light; he was not Truth Itself.

Sceptrum gentium, regem gentium: The exceptionally allusive and implicative signification of *gentes* is largely lost in translation. It is usually rendered by "the gentiles", or "the nations", meaning races not belonging to the Jewish stock. To bring out its distinctive, Scriptural, religious, and political implications would require much cumbersome paraphrasing. To an Israelite *gentes* meant those rich, powerful, pagan nations of antiquity who were his hereditary enemies and his rapacious oppressors — Assyria, Babylonia, Egypt, Greece, Rome. In his mind the most significant, and impressive, and unforgettable of the Messianic prophecies, although he missed its true and tremendous import, was that the Messias would subjugate the *gentes*, and rule as king over them; that passage of the second Psalm, "I will give thee the gentiles (*gentes*) for thy inheritance. . . . Thou shalt rule them with a rod of iron", was sweet music to his ears. The term involved in its implication notions of the infidelity, irreligion, immorality, worldly power, materialistic ideals, hostility to, and contempt of God's chosen people, which characterized these pagan nations, as well as the retribution one day to be certainly rendered.

Lapis caducus refers to the mysterious stone seen in his dream by Nabuchadonosor, and explained by the prophet Daniel (Dan. 2:34-45). The king in vision saw a huge statue set up, with head of gold, breast of silver, belly of brass, legs of iron ending in feet of clay and iron; then "a stone cut out of a mountain without hands", struck the statue, breaking it in pieces, and grew itself into a mountain filling the whole earth. Daniel interpreted the vision as indicating that "the God of Heaven will set a kingdom" (viz. the kingdom of the Church of Christ) which will destroy and replace the great pagan world powers of antiquity, viz. Babylonia, Persia, Greece, Rome; which will extend its rule over the whole

earth, and last to the end of time. The *lapis caducus*, therefore, "the stone that fell from the mountain" (the Scripture text has *lapis abscissus de monte*, "the stone hewn from the mountain"), properly signifies the Kingdom of Christ, i. e. Christ's Church, but is applied here by the poet to Christ the King Himself.

Quite a different metaphor from this is that of the *Corner-stone* so frequently appearing in both the Old and New Testaments. The Corner-stone signifies Christ Himself. It is first referred to in Psalm 107: 22-33, and by Isaias 25: 16. It is quoted by our Lord as an epilogue to the Parable of the Vineyard which so angered the Jews (Matt. 21: 42, Mark 12: 10, and Luke 20: 17). Another metaphor, which is combined with this latter in I Peter 2: 6-8, is that of the *Stumbling-stone*. It is first proposed by Isaias 8: 14: "The Lord of hosts will be a stone of stumbling to the two houses of Israel." St. Paul applies it to those Jews who rejected the faith of Christ (Rom. 9: 32).

HYMN AT LAUDS. Opens on a triumphant note disclosing Christ as the conquering King, under whose victorious banner all nations are invited to enroll. He conquers not by force of arms, but by the persuasion of the Cross; He rules not by force or fear, but by love. Happy the land that accepts his rule and obeys His Heaven-sent edicts. No godless warfare rages there, but counsels of peace prevail, and civic order endures. There the marriage vow is inviolate, there youth is properly trained, and the home is a sanctuary. May the most amiable King shed His light upon us, and may the whole world in the soft glow of His peace bow in adoration before Him! To Him be everlasting glory.

Vexilla Christus inclyta is reminiscent of, and perhaps modeled after the *Vexilla Regis prodeunt.*

Amore traxit omnia: Cf. "And I, if I be lifted up from the earth, will draw all things to Myself" (Jn. 12: 32).

Limina: literally "threshold" or "doorstep"; by synecdoche, "door", and so "house" or "home"; in English, using the same figure of speech, we should say the "hearth", the "fireside", the "rooftree".

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INSINCERE ANTE-NUPTIAL GUARANTEES.

THE PRINCIPAL QUESTION which this paper attempts to answer is, whether a dispensation from the impediment of disparity of worship, according to canon law or jurisprudence, is invalid, if either or both parties, after the lawful celebration and consummation of a marriage contracted with this dispensation, allege that the ante-nuptial guarantees were insincere. A practical accessory question arises in connexion with the principal one. It is this: May Ordinaries declare a marriage null on the grounds that a dispensation from the impediment of disparity of worship in reality is not granted, if it is canonically proved that the guarantees were made insincerely? The answer to this question depends on the answer to the principal one.

I.

Some competent canonists have recently offered the opinion that insincere guarantees invalidate a dispensation from the impediment of disparity of worship and consequently the marriage contracted with this vitiated dispensation.[1] But the arguments advanced in support of this opinion seem to be juridically unsound. It may be well briefly to state them, together with the reasons why, in our judgment, they are juridically unsound and therefore unconvincing.

The argumentation that insincere guarantees are no guarantees and therefore invalidate both dispensation and subsequent marriage is weak because it rests on a clearly erroneous deduction. The canonist for the *Homiletic and Pastoral Review* writes: "Before 1912 there were theologians who maintained that they (i.e. the guarantees) were not a condition of validity, but the Holy See definitely declared that they were in a decision given on June 21 of that year (*Acta Apost. Sed.*, IV., p. 443)."[2]

What the Holy See in the quoted decree actually declared was that a dispensation from the impediment of disparity of

[1] Cf. *The Homiletic and Pastoral Review*, April, 1933, p. 742, February, 1934, p. 518; *The Irish Ecclesiastical Record*, June, 1933, p. 630; THE ECCLESIASTICAL REVIEW, February, 1934, p. 175.

[2] Quoted from the *H. and P. Review* by "Advocatus" in *The Irish Ecclesiastical Record*, l. c., p. 630.

worship, granted by a delegate of the Holy See, is invalid, if the guarantees are not demanded or are refused: "Non requisitis vel denegatis praescriptis cautionibus." The quoted decree clearly concerns a juridical fact. To interpret it as containing legislation on the intent behind the fact, namely, on the sincerity or insincerity of the petitioner, is an erroneous deduction. This decree does not cover our case and cannot be applied to it.

The *Homiletic and Pastoral Review's a fortiori* argument lacks foundation: "*A fortiori,* such a dispensation is invalid here, where it is a matter of dispensing, not from an ecclesiastical law, but from the divine law." [3]

If we assume that the writer is referring to a dispensation from the diriment impediment of disparity of worship, it is now certain beyond all doubt that this impediment is of ecclesiastical law only.[4] If he has in mind a dispensation from the divine law, there can be no question of a dispensation at all: "In legibus iuris divini, sive naturalis sive positivi, nihil posse R. Pontificem." [5]

It is misleading for the canonist of the *Homiletic and Pastoral Review* to assert: "The recent legislation of the Church demanding that such promises be obtained as will be upheld in the civil courts, strongly confirms the necessity of having genuinely sincere promises." [6]

The document in question seeks to secure for the guarantees a strong moral certainty that they will be fulfilled. It does not even imply that the dispensation is invalid, if it can be proved that one of the parties was insincere when he made the guarantees. Bernardini's judicious article,[7] setting forth the juridical effect of the Holy Office's decree of 14 January, 1932, to which our writer here refers, definitely ended the wrong interpretation that had first been given to it. From Bernardini's article it is clear that the *Homiletic and Pastoral Review's* reference to the quoted decree as confirming "the necessity of having genuinely sincere promises" is, to say the least, irrelevant; for the decree refers only to the *form* of the ante-nuptial

[3] *I. E. R.*, l. c., p. 630.

[4] Gasparri, *De Matrimonio*, I, n. 587, 1932 ed.

[5] Cicognani, *Canon Law*, p. 590. (Dolphin Press, Philadelphia, 1934.)

[6] *I. E. R.*, l. c., p. 630.

[7] THE ECCLESIASTICAL REVIEW, February, 1933, p. 185.

agreements and their legal enforceability in certain countries.

The canonist for the *Irish Ecclesiastical Record* sustains the opinion advanced in the *Homiletic and Pastoral Review,* but attempts to prove it by other arguments. He writes: "Does the Church intend to dispense for a marriage which cannot be celebrated without violation of the divine law? . . . We think we are in unimpeachable company when we maintain that the removal of the prohibition of divine law is a prerequisite condition for a valid dispensation. Fundamentally, therefore, it is not a question of guarantees, which may be genuine or false, but of the objective cessation of the grave prohibition of divine law." [8]

Plausible as this argument at first glance seems, the writer's failure to keep in mind that, strictly speaking, the juridical institution under discussion is a *lex irritans Ecclesiae,* results, on the one hand, in his overstating the function of the conditions, and on the other hand, in his minimizing that of the guarantees. As a matter of fact there is neither a canonical text nor a jurisprudence to sustain the opinion that "the removal of the prohibition of divine law is a prerequisite condition for a valid dispensation". Wernz with fine precision shows the relation of the conditions to the dispensation: [9]

> Absentia contumeliae creatoris [this phrase expresses the content of the conditions, namely, that the danger of perversion of the Catholic party be removed and that the exclusively Catholic rearing of all the offspring be assured] ipso iure naturali requiritur, ut cesset naturalis lex PROHIBENS talia matrimonia, super qua vel ipse R. Pontifex dispensare nequit. Quare mirum non est, quod Sedes Apostolica respondeat dispensationem expetitam non posse concedi, si conditiones iure divino requisitae non verificentur. Quodsi R. Pontifex (per fictam quandam hypothesim) non verificatis conditionibus iuris divini super LEGE IRRITANTE ECCLESIAE scienter dispensaret, sane illicite, sed VALIDE ageret, inferior vero Praelatus invalidam concederet dispensationem.

The removal of the prohibition of divine law is therefore necessary, not for a valid, but for a licit dispensation. The ante-nuptial guarantees furnish the documentary evidence or

[8] *The Irish Ecclesiastical Record,* l. c., p. 634.

[9] *Ius Decretalium,* vol. IV, pars ii, p. 391, n. 40, 1912 ed.

knowledge concerning the removal of this prohibition without which the Supreme Pontiff may not *licitly* grant a dispensation from the impediment of disparity of worship. Since the verification of the conditions required by divine law affects only the licitness of the act, it is difficult to understand on what grounds our author can make "the removal of the prohibition of divine law a prerequisite condition for a valid dispensation". Certainly, this is not by virtue of the divine law; for a marriage contracted between a person baptized in the Catholic Church and an unbaptized person is "iure divino vetitum, non autem est *eodem iure* irritum".[10] Perhaps, it is by ecclesiastical law? But where in canon law is the objective cessation of the prohibition of divine law required as a prerequisite condition for a valid dispensation? Canon 1061, § 1, 3 demands nothing more than that "*moralis* habeatur *certitudo* de cautionum implemento". Moreover, for the objective non-cessation of this prohibition to render the act of dispensation null canon 11 states: "Irritantes . . . eae *tantum* leges habendae sunt, quibus actum esse nullum . . . *expresse* vel *aequivalenter statuitur*". We know of no explicit disposition of the law which invalidates a dispensation from the impediment under discussion, if the prohibition of divine law is not actually or objectively removed.

Conversely, for a *valid* dispensation the law does demand the guarantees (*cautiones*) concerning whose *fulfilment,* prior to granting the dispensation, the Ordinary must have *moral certainty.*[11] It would be a travesty of law to consider the guarantees a mere formality. Hence the Church not only uses every precaution humanly possible to assure their sincerity, but also attaches a sanction to their non-fulfilment. If Ordinaries do not have moral certainty concerning their sincerity, they cannot validly grant this dispensation.[12] "Quae cautiones si omnino non aut non sincere aut non integre *ante* concessam dispensationem praestantur, gratia dispensationis est *neganda.*" If, however, due to a concealed intention of one of the parties the guarantees are actually insincere and an Ordinary grants

[10] Sanchez, *De Matrimonio,* lib. VII, disp. LXXI, 11. Cf. cc. 1071, 1060.

[11] Canon 1061, § 1, 2, 3; cf. *Decreta S. C. S. O.,* 21 June, 1912, *A. A. S.,* vol. IV, pp. 442, 443; canons 1064, 3, 2319.

[12] Wernz, l. c., p. 391, n. 41; cf. *Collect. S. C. de Prop. Fide,* 17 April, 1879.

this dispensation, there is no canonical text which has the retroactive effect of invalidating the dispensation.

A brief analysis of a dispensation will show the reasonableness of this opinion. A dispensation from the impediment of disparity of worship has a twofold effect: 1. It relaxes in a particular case (canon 80) a merely ecclesiastical law, by force of which (canon 1070, § 1) a marriage contracted by a person not baptized with a person baptized in the Catholic Church or converted to it, is *null.* 2. When the foundation of the impediment which by divine law *prohibits* this marriage is canonically (*iure*) removed by formal guarantees or otherwise, so that the prohibition of divine law, juridically, is no longer in force, the dispensation permits the celebration of the marriage. This it does on the juridical strength of the guarantees in themselves; for the guarantees were instituted, among other reasons, to give moral certainty that the obligations juridically assumed will actually be fulfilled by the contractants. Formal guarantees are therefore the juridical evidence which gives Ordinaries moral certainty that the obligations therein freely assumed will be observed. Hence, in the *juridical order,* the prohibition of divine law objectively ceases when the Ordinary accepts the guarantees and on the strength of them, together with a canonical cause, grants the dispensation. "Conditiones, sub quibus dispensationem huiusmodi concedit Ecclesia, potius videri conditiones de praesenti, consistentes in facto transeunte; ita ut denegetur ab Ecclesia dispensatio si ante matrimonium non acceptentur [that is, the guarantees]; concedatur vero si exceptae fuerint." [13] But the objective cessation of the same prohibition in the *moral order* by reason either of intent or of actual fulfilment of the guarantees is plainly outside the province of law and pertains to the forum of conscience. For even if it can be established that "adesse contumeliam Creatoris, dispensatio fuit licita et valida. Haec contumelia Creatoris remotior erit, ideoque dispensatio facilius concedetur, si aliqua affulget spes conversionis partis infidelis. Haec melius declarant plures responsiones Sacrarum Congr., quae respiciunt matrimonia vel *contrahenda* vel *contracta.*" [14]

[13] *Acta Sanctae Sedis,* vol. XIII, p. 459, VI; cf. Wernz, *Ius Decretalium,* vol. IV, pars ii, p. 447.

[14] Gasparri, *De Matrimonio,* vol. I, n. 700, 1904 ed.

The *Irish Ecclesiastical Record's* final argument is stated thus: "Nor do we propose to dwell at any length on the contention that we are jeopardizing the validity of many a marriage, when we make it depend on the internal intention of one of the parties. Does not marriage necessarily depend on the internal intention of the parties, whereby they give or withhold true consent." [15]

Of course, marriage depends on true consent or the internal intention of the contractants (canon 1081, § 1). But we are considering dispensations. Unless our author produces a canonical text requiring sincerity of intention for a valid dispensation as certain as the text cited for the necessity of true internal consent for a valid marriage, his *a pari* argument will remain inconclusive; for there is the principle: "In dispensationibus locum non habet argumentum a paritate rationis." [16]

But in our author's comparison there is an even more fundamental error. We quote Van Hove: "Non sunt irritantes aut inhabilitantes leges quae declarant nullitatem statutam *iure divino naturali vel positivo.* Lex irritans enim supponit actum subsistentem ex iure divino naturali et positivo, seu actum de se aptum ad effectus iuridicos producendos . . . at huic actui . . . ex voluntate legislatoris ecclesiastici, denegantur effectus iuridici. Quare irritantes non sunt leges canonicae quae statuunt quae iure divino requiruntur ad consensum matrimonialem, canonibus 1081-1086." [17] But the entire legislation on disparity of worship as a diriment impediment is canonical invalidating legislation. This fundamental difference destroys the force of our author's argument. Whether insincere guarantees fall under this canonical invalidating legislation is a question which will be answered in its proper place. But irrespective of this point, between the law on guarantees, which is of ecclesiastical origin, and the law on matrimonial consent, which is but a declaration of the divine law, there can be no comparison.

The writer in the *Homiletic and Pastoral Review* at least implies that the "existing jurisprudence of the Church"

[15] L. c., p. 635.

[16] Sanchez, *De dispensationibus*, lib. VIII, disp. I, nn. 31, 32.

[17] *De Legibus Ecclesiasticis*, Commentarium Lovaniense, vol. I, tom. II, p. 164, 1930 ed.

sustains his contention that insincere guarantees invalidate the dispensation in question.[18] It is not our intention to contradict this assertion. Suffice it to say that the argument would be more convincing, if the author had cited the cases which constitute "the existing jurisprudence". A thorough research of the decisions published by the Roman Curia, which are accessible to the writer, has failed to disclose a single sentence or declaration of nullity on the grounds that the antenuptial guarantees were insincere. Our author may be correct in his inference. But it would be a valuable contribution to this controversy, if he were to cite his sources.

Finally, it is significant that none of the arguments advanced by the quoted proponents of the opinion that sustains invalidity is based on a canonical text. The significance lies in this that, according to canon 11, *only* those laws are to be considered invalidating which in express or equivalent terms decree that an act is null and void. It is futile to consider the law on guarantees as regards intent behind the fact or sincerity as doubtful. Canon 15 removes all difficulty arising from this source. If insincere guarantees render the dispensation invalid, there must be a certain ecclesiastical law to this effect. Since the argumentation thus far examined seems to be without solid foundation in law or in practice, the accuracy of this opinion is at least doubtful. For the proponents of this opinion have not demonstrated that insincere guarantees, in law or in jurisprudence, invalidate a dispensation from the impediment of disparity of worship.

II.

We may now state our opinion. Provided Ordinaries and others delegated by the Holy See observe the solemnities and precautions required both by the common law and by their faculties, a dispensation from the impediment of disparity of worship, in law and in jurisprudence, is valid, even if one or both parties, after the lawful celebration and consummation of the marriage, allege that the ante-nuptial guarantees were insincere. Since the dispensation is valid, the marriage lawfully contracted with it is valid.

[18] *I. E. R.*, l. c., 630.

Canon 1061, § 1 enumerates three conditions without which the Church does not ordinarily dispense from the impediment of disparity of worship (canon 1071). They are: 1. just and weighty reasons; 2. ante-nuptial guarantees; 3. moral certainty that the guarantees will be kept. We are here concerned only with the second requisite. We are not concerned with its necessity for a valid dispensation: the decrees of the Holy Office (21 June, 1912, *A.A.S.*, vol. iv, p. 442; and 22 December, 1916, *A.A.S.*, vol. ix, p. 13) leave no doubt concerning the necessity of securing the guarantees before a valid dispensation from disparity of worship may ordinarily be granted. Our precise question concerns, not the fact of the guarantees, but the sincerity of intention behind the fact. Does the Church demand, under pain of *invalidity, sincere guarantees* for a dispensation from the impediment under discussion?

A distinction must first be made before the question may rightly be answered. We should not confuse the guarantees (*cautiones*) with the conditions (*condiciones*). The latter are the *end* or purpose for which the former were instituted and are demanded by divine natural law for a licit dispensation. Formal guarantees are the *means* and, as such, are required by positive human law alone for a valid dispensation. Now the conditions are the removal of the danger of perversion from the Catholic party and the exclusively Catholic baptism and rearing of all the issue from the marriage. The guarantees are the "promissiones de servandis duabus prioribus condicionibus, aeque expressae seu formales, ipsi Ecclesiae praestitae, aptae ad moralem certitudinem gignendam." [19]

As the means must be distinguished from the end, so must formal guarantees be distinguished from the conditions which are the end or purpose decreed by divine natural law. Thus the guarantees are the means wisely chosen by the Church to assure herself that she may prudently look forward to the fulfilment of the conditions: "Si ius *divinum* exigit ut una alterave ratione, et plerumque promissionibus, cautum sit re-

[19] Payen, *De Matrimonio*, vol. iii, n. 865. Payen's definition is based on the legal definition given by the Holy Office, 30 June, 1842: "Cautionem opportunam esse talem promissionem, quae, in pactum deducta, praebeat morale fundamentum de veritate executionis, ita ut prudenter eiusmodi executio expectari possit." *Collec.*, vol. i, n. 951, ad 5am. Roman ed., 1907.

motioni periculi atque catholicae prolis educationi, solum ius *canonicum* poscit ut semper per promissiones, easque formales et publice Ecclesiae datas, ita constet amotum esse a coniuge catholico et a prole grave perversionis periculum, ut SECURE concedi possit dispensatio." [20]

Although the guarantees are at least equivalently demanded by divine natural law, "MODUS tamen eas praestandi ab Ecclesia, pro rerum opportunitate, reapse determinatur." [21] The guarantees are therefore an ecclesiastical institution. Hence their validity or invalidity depends exclusively on the common law of the Church. Does the Code of Canon Law expressly or equivalently declare invalid a dispensation from the impediment of disparity of worship, if the guarantor was insincere when he signed the promise? [22] Does the sincerity of the guarantor essentially constitute, in law, the very act of dispensation, or is it a solemnity (*conditio*) required by any canon under pain of nullity? [23] The soundness of our opinion rests on the answers to these questions.

The validity of a rescript of dispensation depends exclusively on those conditions which the law declares essential. The essential conditions, required by the Code of Canon Law, may be reduced to two: 1. the truth of the petition; 2. that the dispensation be not already refused by another superior (canons 40 and 43). Only the first condition is pertinent to our present purpose.

The defects which vitiate the truth of a petition, under the existing law, are chiefly three: 1. failure to state the truth in the petition; 2. allegation of a falsehood; 3. an error in names (canons 42 and 47).

We are here concerned only with the allegation of a falsehood, which for brevity's sake may be called fraud. In regard to the invalidating force of fraud in rescripts the Code of Canon Law made an important change. Before the Code states Professor Maroto: "Dolus, si caderet . . . in substantialia, *quaecumque ista* fuerint, semper reddebat *invalidum* rescriptum." [24]

[20] Payen, l. c., n. 865.

[21] S. C. S. O., Dispens. pro Sinis, 5 April, 1918.

[22] Canons 1061, § 1, 85, 39, 40, 42; cf. c. 11.

[23] Canon 1680, § 1.

[24] *Institutiones Iuris Canonici*, vol. I, n. 284, footnote 2, p. 319.

But the Code limits the invalidating force of fraud to the allegation of the *sole motive cause.* Hence Maroto teaches: "Licet aliquis consulto et mala fide allegaverit *falsa,* manente tamen una saltem causa motiva vera, valor rescriptorum non ideo nutat." [25] Since the guarantees are distinct from the cause on account of which a dispensation is granted, fraudulent guarantees, according to canons 40 and 42, do not affect the validity of the dispensation.

Do insincere guarantees constitute a right to institute an action of nullity? Canon 1679 speaks of acts and contracts in general. To obtain a declaration of nullity the act must be *ipso iure* null. There is no certain canonical text which declares the guarantees invalid, if the guarantor is insincere. His insincerity therefore may not give rise to an action of nullity.

If we assume that canon 1680, § 1 is applicable to all juridical acts, its application is limited to two conditions neither of which is verified in the case of insincere guarantees. The limitations are: 1. "cum in eo [i.e. an act] deficiunt quae actum ipsum essentialiter constituunt; 2. cum solemnia seu conditiones desiderantur a sacris canonibus requisitae *sub poena nullitatis.*"

The law on rescripts, as already stated, does not require sincere guarantees as an essential condition for a dispensation. Hence they are not a condition required under pain of nullity, and their absence, according to canon 1680, § 1, does not invalidate the act.

Is sincerity of intention in the guarantor such an essential element of the act that insincerity invalidates it? A distinction is necessary. If the ecclesiastical law on guarantees merely declared a nullity decreed by divine natural law, insincere guarantees would certainly invalidate the dispensation. If the promises refer to a *prohibition* of the *divine natural law,* they are valid, even if they are opposed to the divine natural law, unless the ecclesiastical law specifically declares that such promises are invalid.[26] We have already observed that the object of the guarantees is a prohibition of the divine natural law. That its presence, due to the insincerity of the guarantor,

[25] L. c. d.

[26] D'Annibale, *Summula Theol. Moralis,* II, n. 300; cf. Suarez, *De Legibus,* lib. V, c. xxvii, nn. 2 and 9.

invalidate the dispensation, it is necessary that the Code of Canon Law specifically demand, under pain of nullity, sincerity of intention in the guarantor, by which the Church would acquire, not moral certainty, but juridical certainty concerning the objective cessation of the prohibition of divine law. But there is no certain canonical text which specifically demands sincere guarantees under pain of nullity. The Church is satisfied with *security* obtained through formal guarantees concerning whose fulfilment she exacts nothing more than moral certainty (canon 1061, § 1, 30). It follows that sincerity of intention is not an essential element of formal guarantees in the sense of canon 1680, § 1. Therefore, their insincerity, by virtue of this canon, does not invalidate the act of dispensation. Thus the ante-nuptial guarantees were instituted by the Church to safeguard herself against insincerity. How then may the Church protect herself against one's insincerity by means of his subsequent asserted sincerity? Until an authentic interpretation declares otherwise, insincere guarantees, as invalidating a dispensation from the impediment of disparity of worship and consequently a marriage contracted with it, is a juridical absurdity.

Prescinding from the strict interpretation of the law, which the subject matter demands, the general principles of canon law sustain our position. According to these principles any one of the three following defects invalidates a dispensation: 1. lack of power; 2. violation of justice; 3. want of intention. It is certain that: 1. the Supreme Pontiff does not lack the *power* to dispense from the impediment of disparity of worship, even if the guarantees are given insincerely; for he is relaxing a law of his own making (canons 80, 1070). 2. In dispensing, the Pope never intends to relax the divine law. Whether the contractants are sincere or insincere when they give the guarantees, the Supreme Pontiff may not be said to dispense from the divine law. Hence he does not violate divine law or justice, if the parties are actually insincere in regard to the fulfilment of the promises. The parties, indeed, sin gravely. We are not here concerned with the morality of their act, but with its juridical effects. If invalidity resulted from this sin against the divine natural law at the time of obtaining a dispensation, why would the same cause fail to produce the same effect at any time

during the marriage? It is not uncommon for people to fail to keep the guarantees. Of this apparent insincerity of the guarantor there are many historical examples.[27] In our own day King Boris is a living example. Nevertheless, the validity of those marriages has never been doubted. This could not be unless the Church considered the dispensations valid. To consider them invalid would be to attribute to the guarantees a retroactive effect which they do not possess. 3. Does the Pope intend to grant a dispensation, if the petitioner has deliberately deceived him? There are certain canonists who base their opinion that insincere guarantees invalidate a dispensation on the supposition that the Holy Father does not intend, in this circumstance, to grant the dispensation. This difficulty is more imaginary than real.

If the Pope has no intention to grant the dispensation, it is certainly invalid. But it must first be equally certain that he has not the intention: " Hic autem defectus constare non potest, *nec praesumi,* nisi per verba vel per signa externa sufficienter manifestetur, et ideo de hoc defectu interioris voluntatis in se spectato nihil aliud dicere possumus. Praeter voluntatem autem internam requiritur significatio eius externa, ut dispensatio fieri possit." [28]

If we attend to the external manifestation of the Supreme Legislator's will, as contained in canons 40 and 42, § 2 (cf. pp. 454 and 455 above), it must rather be said that the Pope has the intention to dispense, even if the guarantees are given insincerely. It is understood, of course, that the delegate of the Holy See (the Ordinary) has no suspicion of the insincerity; for his moral certainty concerning the fulfilment of the guarantees is necessary for validity.

Therefore, insincere guarantees: 1. do not deprive the Pope of power to dispense; 2. nor render him culpable of a violation of justice; 3. nor destroy his will or intention to dispense. In a word, insincere guarantees, according to canon law, do not invalidate a dispensation from the impediment of disparity of worship. The reader will find a learned dissertation on this subject by the Rev. Dr. Toso in *Ius Pontificium,* vol. XIII, p.

[27] Cf. Card. Albitius, *De Inconstantia in Fide,* cap. 36, n. 218.

[28] Suarez, *De Legibus,* lib. VI, cap. XXII, n. 4.

207. In it this renowned canonist defends, by other and profounder arguments, the same opinion as the present writer holds.

The conclusion proposed in this paper is confirmed by the jurisprudence of the Holy Office. As already intimated, the argument *ex iurisprudentia* must necessarily be negative, that is, *ex silentio*. In the jurisprudence of the Holy Office mention is sometimes made of the moral certainty which both the one dispensing by delegated power and the executor *in forma commissoria* of the rescript of dispensation must acquire concerning the *sincerity of the guarantors pro praesenti* and the faithful *fulfilment of the obligations pro futuro*. But nowhere is this *sincerity* said to be *objectively* necessary for the *validity of the dispensation*. Hence it is not required for validity (canon 19). The space allotted to this paper does not permit even a superficial study of the cases on which this statement rests. We can only refer the interested reader to the sources. They are the following responses of the Holy Office: 5 August, 1759; 22 December, 1887; 22 December, 1916; 13 January, 1923.

The answer to the principal question proposed at the beginning of this article, namely, whether a dispensation from the impediment of disparity of worship, according to canon law or jurisprudence, is invalid, if either or both parties, after the lawful celebration and consummation of a marriage contracted with this dispensation, allege that the ante-nuptial guarantees were insincere, is, I believe, in the negative. More briefly, insincere guarantees do not invalidate a dispensation from the impediment of disparity of worship. Since the dispensation is valid, the marriage contracted with it is valid also.

Obviously, the answer to the accessory question is also in the negative. Ordinaries may not declare a marriage null, if one of the parties alleges that the dispensation with which his marriage was contracted was invalid due to insincere guarantees. For a declaration of nullity, canon 1990, among other requisites, requires *certainty* that a dispensation from the impediment in question was not granted: "*pari certitudine* apparuerit dispensationem super his impedimentis datam non esse".

The question may properly be raised whether a dispensation invalidly granted is, according to canon 1990, the equivalent of a dispensation not granted. The question must be answered with a distinction. In general it is safe to say that a *certainly invalid* dispensation is equivalent to a dispensation not granted and therefore admits of a summary declaration of nullity. This is certainly true, if " dispensatio super impedimento disparitatis cultus, ab habente a Sancta Sede potestatem, non requisitis vel denegatis praescriptis cautionibus impertita fuerit; " [29] for the Holy Office has declared such a dispensation invalid. This opinion is probable in regard to other impediments, " *modo certissime constet* dispensationem fuisse irritam. Nam, ad removendum impedimentum dirimens, dispensatio certe irrita *non plus valet* quam dispensatio certe non concessa." [30] But this opinion may not be applied to *doubtfully invalid* dispensations; for Ordinaries may declare a marriage null only when " pari certitudine apparuerit dispensationem super his impedimentis datam non esse ". Since the validity of the dispensation under discussion, according to the strict interpretation of the present law, is not even doubtful, Ordinaries, in our opinion, may not declare a marriage null on the grounds that the guarantees are insincere. The opinion defended in this paper proves how utterly unfounded is the assertion of Mr. Charles C. Marshall, quoted by George Seldes in his work *The Vatican: Yesterday, Today, Tomorrow:* "The law of the Roman Catholic Church in its maintenance of a legal status of marriage and its own ' jurisdiction ' over it, disregards those great salutary principles in reference to the validity of contracts and the suppression of fraud which the experience of mankind has found absolutely essential. The absence in any system of jurisprudence of these principles would necessarily, even if unjustly, associate its courts in the popular mind with those facilities for escaping matrimonial obligations that prevail at Reno and Paris." [31]

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[29] *A. A. S.*, vol. IV, p. 443.
[30] Payen, *op. cit.*, vol. III, p. 535, 3.
[30] *Op. cit.*, p. 206.

POPULAR PULPIT FALLACIES.

THE LEARNED and pious Dominican, Father Garrigou-Lagrange, whose lectures I was privileged to attend in Rome, was wont to remark in his inimitable serio-comic manner that a preacher should never propose more than seven heresies in a single sermon. I trust that none of my readers has ever exceeded this generous measure of heterodoxy; yet I do not hesitate to assert that few priests have not, at one time or another, made an erroneous statement in the pulpit. For the assuagement of those that may be inclined to regard this paper as hypercritical, let me frankly confess that I myself have been guilty of some of the inaccuracies which are herein recorded as "popular pulpit fallacies".

No assurance of infallibility is attached to the preaching office of the individual priest, although the simple faith of many devout Catholics is prone to grant him this prerogative. However, some divine assistance is undoubtedly granted to every priest to aid him in presenting the doctrines of the Catholic religion clearly and correctly in the pulpit, if he prepares himself properly for this sublime task.

The first factor in this preparation is a high esteem for the truth. Unfortunately, there are preachers who prefer effectiveness to correctness in their sermons. When a statement is deemed apt to teach a salutary lesson or to inspire sentiments of devotion, it is incorporated in the sermon or instruction without sufficient care for its accuracy, or at least without due solicitude to word it in such a way that it will be properly understood by the hearers. Such an attitude is entirely unjustifiable in the Catholic pulpit. The first concern of the priest must be to proclaim truth adequately and unequivocally; every other consideration is secondary. Metaphors and allegories may indeed be used by the ambassador of Christ, just as they were used by Christ Himself; but their purpose must always be to enhance and to emphasize the truth, not to conceal or to confuse it.

The other prerequisite for securing correctness in pulpit utterances is diligent study of the subject to be discussed. The preacher should be certain of the historical data that he plans to embody in his sermon; he should be well versed in the doc-

trinal and moral principles that he intends to expound. He should be able to distinguish between what is a matter of faith, what is a certain theological conclusion, and what is only an opinion of greater or less probability. It is true, painstaking labor is necessary for the attainment of such a fund of information; but every priest who is impressed with the sublimity of the preaching office will be generous both with time and with toil. Such a preacher has every reason to believe that the divine blessing will render his labor in the Lord's vineyard abundantly fruitful. On the contrary, the preacher who mounts the pulpit guilty of culpable lack of preparation is unduly presuming on the *dabitur vobis* if he hopes to escape all error in the course of his sermon.

However, mistakes can be committed even by preachers who prepare their sermons carefully and conscientiously. This may occur when a priest is discoursing on matters involving some of the finer technicalities of the ecclesiastical sciences into which one who is engaged in the daily round of the active ministry cannot delve very deeply. Or, it may be that what he states has been quite commonly believed for a long time, and handed along from one preacher to another by a kind of "pulpit tradition", yet can no longer be upheld in the face of modern investigations. Again, what he says may be true, yet couched in such a manner that in all likelihood it will be misunderstood. The purpose of this paper is to call the attention of priests to certain of these "pulpit fallacies", divided into three groups according as they refer to history, theology, and Sacred Scripture.

In narrating the history of the Apostles' Creed, priests frequently inform the faithful that it was composed by the Apostles before they set out from Jerusalem to evangelize the world. Now, this narrative is not improbable if taken in the sense that the Apostles collectively drew up a formula of faith which subsequently became the basis of our present Creed. But when the priest asserts that each of the twelve Apostles contributed an article toward forming the Creed exactly as we recite it, his statement is historically untenable. Some of the articles of the present formula—for example, "the communion of saints" and "life everlasting"—were not incorporated in

the Creed until the fifth century, and it was only in the sixth century that the story of the "distributive compilation" by the Apostles first appeared. If we wish to make an incontestable statement on this matter, we can say that the Apostles' Creed presents the chief doctrines preached by the Apostles, and that in substantially its actual form it has come down from the early part of the second century.[1]

Another inaccuracy sometimes finds its way into the account of the origin of the "Hail Mary". It is stated that the second part of this prayer—"Holy Mary", etc.—was composed by the people of Ephesus in the year 431, after the doctrine of Mary's divine maternity had been defined. Now, while we know that the Ephesians enthusiastically acclaimed and invoked Our Lady as the *Theotokos* after the Council had solemnly sanctioned this title, there is no warrant for the assertion that the impetratory portion of the Angelic Salutation, as we recite it to-day, was then composed. On the contrary, reliable authorities tell us that the first part of this prayer began to be used as a devotional act by Catholics only about the eleventh century, while the second part developed during the fourteenth and fifteenth centuries.[2]

Doubtless a great source of consolation to many devout Catholics is the promise reputed to have been communicated by our Lord to St. Margaret Mary Alacoque—the "Great Promise", it is called—to the effect that one who receives Holy Communion on nine successive First Fridays will be granted the grace of final repentance and the opportunity of receiving the last sacraments. But it is certainly unjustifiable for a priest to promulgate such an unqualified promise as a divinely granted revelation. In the first place, there is considerable doubt whether a revelation of this character ever was granted to the Saint; secondly, there are different versions of the promise, substantially divergent from one another; thirdly, even though the promise in its unqualified form be authentic, its meaning is far from certain. Doctor Petrovits, who has written a scholarly treatise on devotion to the Sacred Heart, says: "To advocate the absolute and infallible efficacy of the

[1] Bardenhewer-Shahan, *Patrology*, p. 17; Tixeront, *Handbook of Patrology*, pp. 28-30.

[2] *Catholic Encyclopedia*, Vol. VII, p. 110.

'Great Promise' is equivalent to running the risk of giving rise to material superstition, and perhaps even to scandal." His final conclusion is that unless the Church should give a different interpretation, no one is justified in going further than to state that the reception of the promised graces *may be humbly expected* by all who with the proper dispositions receive Holy Communion for nine consecutive First Fridays of the month.[3]

In the sphere of theology, we find the doctrine of the Incarnation a focal point of a variety of inaccurate and misleading pulpit utterances. For example, some preachers forget the theological rule that *communicatio idiomatum* concerning the Word Incarnate is permitted only in the concrete, not in the abstract, and accordingly tell the faithful that when the Son of God took flesh, "Divinity became incarnate, Omnipotence became weakness", etc. Taken literally, such expressions are a profession of faith in that modern form of Monophysitism known as the kenotic theory. Another fallacy—which, it must be admitted, lends itself very aptly to flights of oratory—consists in implying that our Saviour bore the sins of the world in such wise that they defiled His soul and He became an object of abhorrence to His Heavenly Father. An excellent article entitled "Correct Theology in Passion Sermons" by the R. H. Loughnan, S.J., which appeared in THE ECCLESIASTICAL REVIEW for March, 1923, refutes at length the erroneous implications of such a mode of expression. The writer cites several famous Catholic preachers who have spoken in this manner of Christ's passion, including Cardinal Wiseman—so that any of my readers who may have erred in this respect have at least the consolation of knowing that they are in distinguished company.

To explain the cry of the dying Redeemer: "My God, why hast Thou forsaken me?" as indicating that His soul was deprived of the beatific vision as He hung on the cross, while not indeed heresy, is dangerously close to it. Whatever may have been the significance of these words, they certainly cannot be understood in the sense that He was even for an instant bereft of the intuitive contemplation of the divine essence in

[3] Petrovits, *Devotion to the Sacred Heart*, pp. 261-263.

His human intellect, or of the joy that was its natural concomitant in His created will.

The immeasurable mercy of God in sending His Son to redeem us is quite legitimately emphasized by asserting that after the fall of Adam the Almighty could have refused to raise the human race from its sinful state. But to say, as preachers sometimes do, that God could have condemned the entire progeny of Adam to hell because of original sin, is to draw a conclusion unwarranted by the premises. In all justice God could have refused mankind readmission to the order of grace and of glory in consequence of original sin; but in such an hypothesis He most probably would have decreed that the descendants of Adam could merit a purely natural happiness by observing the laws of morality. At any rate, it seems repugnant to the divine justice to believe that God would have cast the entire human race into hell solely because of Adam's transgression.[4]

The priest who essays to discourse on the subject of contrition will find his way beset with many theological pitfalls. Undoubtedly, many Catholics are under the impression that perfect contrition remits mortal sin and restores grace outside the sacrament of Penance only when the sinner is in danger of death and cannot go to confession. The view that the efficacy of perfect contrition is restricted to this extraordinary case was condemned by Pope Pius V;[5] yet it is quite widely accepted by Catholics because many priests in their instructions adduce only the case when the sinner is in grave danger of death, to exemplify the power of perfect contrition to remit sin. The proper course is for the priest to teach the integral doctrine—that perfect contrition (that is, contrition based on divine charity) *always* justifies the sinner, provided he has the intention of subsequently submitting his sins to the tribunal of Penance. Nor is it correct to subjoin to this last condition the qualifying clause "as soon as possible". All that is necessary is that the repentant sinner have the purpose of confessing his mortal sins when he is next obliged to do so, either by virtue of the divine law (for example, in danger of death) or

[4] Suarez, *De Gratia*, Prolegomenum IV, cap. IX, n. 12.
[5] Denzinger, *Enchiridion Symbolorum*, n. 1071.

by virtue of the ecclesiastical law which prescribes the reception of the sacrament of Penance at least once a year.[6]

Two other points on extra-sacramental justification concerning which mistakes may easily be made in instructions are these: First, to make an act of perfect contrition, it suffices that a person detest all his *mortal* sins. Venial sins need not be included, although those that are included are forgiven by the act of contrition. Secondly, an act of divine love elicited by one in mortal sin procures immediate justification, even though the person does not at the time advert to his sinful state. For such an act virtually contains perfect contrition and accordingly suffices for the remission of mortal sin. Such, at least, is the common teaching of theologians,[7] which is confirmed by the condemnation of the proposition of Bajus asserting that true love of God can coëxist with sin in the soul.[8]

Many priests, in preaching on marriage, declare without any qualification that the Catholic Church admits no possibility of divorce with the right to remarry. Yet every priest knows that by virtue of the Pauline privilege a marriage contracted by two unbaptized persons can subsequently be dissolved if one receives Baptism and the other refuses to cohabit, at least "sine contumelia Creatoris" (canons 1120-1121); and also that a *matrimonium ratum non consummatum* can be dissolved by ecclesiastical power (canon 1119). Indeed, it seems to be established nowadays that the Church can also grant a divorce, with the right to remarry, in the case of a marriage contracted between a baptized person and an unbaptized person even after it has been consummated.[9] Accuracy demands that the priest make mention of these exceptions when he is expounding the Catholic doctrine of marriage; or at least, if the circumstances do not permit such detailed explanation, he should qualify his affirmation of the absolute indissolubility of matrimony with the clause, "when both parties are baptized and have lived together as husband and wife".

Priests sometimes unjustifiably augment the severity of the Church's law, by announcing at the beginning of Lent and of

[6] Of course, one who is at present guilty of having neglected the precept of annual confession must intend to confess *as soon as possible*, to be justified by *perfect contrition*. Aertnys-Damen, *Theologia Moralis*, Vol. II, n. 1067.

[7] Suarez, *De Poenitentia*, Disp. IX, s. 1, n. 9; Galtier, *De Poenitentia*, n. 50.

[8] Denzinger, n. 1031.

[9] ECCLESIASTICAL REVIEW, June 1931, p. 645.

Advent that Catholics are not allowed to marry during these periods. What is forbidden during the "closed seasons" is the *solemnization* of marriage; the Code expressly stipulates that marriage may be *contracted* at any time of the year (canon 1108).

Priests sometimes urge the faithful to offer their prayers and good works for the souls in Purgatory by stating unhesitatingly that these souls are unable to assist themselves. It is true that the members of the Church Suffering can no longer *satisfy*, but according to reliable theologians, such as St. Robert Bellarmine[10] and Suarez,[11] they possess the power of *impetration*—that is, they can shorten their own period of purgation by prayer to the Almighty. This will avail them indirectly, inasmuch as it will move God to inspire some members of the Church Militant to render them assistance, and also probably directly by immediately obtaining from God the condonation of some of their debt of punishment.

In describing the pain of loss endured by the reprobate, preachers sometimes state that during the particular judgment the separated soul sees God, and that in consequence the damned are haunted for all eternity with the vivid recollection of the divine beauty that they have forfeited. The truth is, at the particular judgment the soul will be keenly conscious of the divine presence, but it will not *see* God—that is, it will not even momentarily be favored with the beatific vision. That is the exclusive prerogative of the soul in sanctifying grace, after all its debt of temporal punishment has been paid. At the final judgment indeed, the reprobate will see God in the sense that they will behold the glorified humanity of Christ with their bodily eyes; but they will not gaze on His divinity.

It is characteristic of priests of the Latin rite to disregard the existence of the eight million Catholics who constitute the Oriental Uniate bodies, or at least to view their rites and customs as merely tolerated by the Catholic Church, and accordingly as somewhat alien to the spirit of genuine Catholicism. Hence we hear preachers extolling the unity of the Catholic Church by saying that "Mass is celebrated throughout the entire Catholic Church in Latin". The fact is that the Eucharistic Sacrifice is offered in at least eleven different

[10] *De Purgatorio*, L. II, c. 15.

[11] *De Religione*, Tract. IV, L. I, c. 11, n. 12.

tongues.[12] Another inaccuracy of the same category is the statement that the Catholic Church permits only celibate clergy to officiate at her altars. This indeed is the discipline of the Latin Church and of some of the Uniate bodies; but in most of the Oriental churches married men may be ordained to the priesthood.

The preacher must be careful not to quote as scriptural texts expressions that are not found in the inspired writings, such as "The just man falls seven times *a day*." Moreover, he must not interpret Scripture according to some meaning not found therein and then give the impression that this is the sense intended by the Holy Ghost. Thus, the words of St. James: "He who causeth a sinner to be converted from the error of his way shall save his soul from death and shall cover a multitude of sins" (James 5:20), are often explained in the sense that one who procures the conversion of a sinner shall save his *own* soul; whereas the interpretation regarded by exegetes as much more probable is that it is the sinner's soul that is meant.[13] Again, the temptation to adduce Judas as the prototype of unworthy communicants is very strong; yet it seems more probable that the traitor left the supper-room before the institution of the Holy Eucharist.[14]

Are we justified in saying that Christ chose poor and illiterate men to be His Apostles? Such a statement is often heard from the pulpit, yet in the *Clergy Review* for June, 1932, Dr. Bird thoroughly discusses this question, and concludes that most of the Twelve were fairly well educated men and, at the time of their calling, by no means poor in material possessions. Whatever one may think of Dr. Bird's contention, it does not seem justifiable to give the impression that the Apostles were ignorant paupers.

Father Fillion, S.S., in his work *The Study of the Bible* (pp. 91 seq.), has some valuable comments on the misuse of scriptural texts by preachers. He also recommends as a highly

[12] Rev. J. Asman, S.J. in THE ECCLESIASTICAL REVIEW, December 1925. It is interesting to note in this connexion that according to *The Voice* of St. Mary's Seminary, Baltimore, for January, 1934, the Very Rev. Vladimir Alexandrof, a recent convert from the Russian Orthodox Church, celebrates Mass in English.

[13] MacEvilly, *Commentary on St. James.* It is worthy of note that the new Westminster Version reads: "shall save the man's soul".

[14] Simon, *Praelectiones Biblicae*, Vol. I, n. 377.

instructive treatise on this subject a book by Father Bainvel, S.J., entitled *Les Contresens Bibliques des Predicateurs.*

The list of popular pulpit fallacies which I have noted is by no means exhaustive, yet I hope it will suffice to confirm and to illustrate my thesis, which is that we should strive to secure complete accuracy and perfect truth in all our pulpit utterances. Doubtless, some of my readers will deem the points I have mentioned matters of very little import. Or, they will adduce the "practical" argument: "These statements which you call fallacies have been preached for years, and have done much good. Why can't we continue to preach them?"

If I reply: "You cannot preach these things because they are not true", I cannot hope to convince one who believes that the worth of a statement is to be determined, not by its agreement with facts, but by its power to produce good results. However, the following argument should have weight with one of this pragmatic bent of mind. Nowadays, a considerable number of people in the average Catholic congregation are well read in historical and doctrinal questions, and are quite capable of discerning the mistakes and the inaccuracies they hear in sermons. Even the children, though at present they may not be competent to judge of such matters, will in future be able to determine whether or not the instructions they received were correct. What will be the reaction of the laity if they discover that they have been taught errors—when, for example, they learn that certain types of marriage do admit of divorce in the Catholic Church, although they have heard the contrary in sermons for years? They will probably be inclined to distrust *in globo* what they hear in sermons; they may even conclude that the Catholic Church has modified its stand on certain doctrinal points with the lapse of time.

The office of preaching the Gospel is one of the most glorious prerogatives of the priest. He must ever be mindful of our Lord's grave admonition that every idle word must be accounted for in the day of judgment (Matt. 12:36); for surely, among idle words must be reckoned false or misleading statements by an official exponent of Christ's doctrines. It behooves each of us rather to strive for the great reward that will be the portion of those who instruct their fellowmen unto truth and justice.

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CATHOLIC PHYSICIANS AND THE SACRAMENT OF EXTREME UNCTION.

I.

PASTORS AND CHAPLAINS, physicians of souls, are quick to appreciate coöperation by the medical profession in providing a dying or critically sick Catholic with the comforts and strength of the Last Sacraments. Oftentimes it is the doctor, conscious of his obligations in this matter, who gets word to the priest just in time. Patients as a rule do not ask for the priest because, 1. they may not be physically able to do so; 2. they may not be aware of their true condition and consequently see no reason why a priest should be called; 3. fear of death, usually excited by the very thought of having to send for the priest, makes them hesitate and presses for delaying the call; their uneasiness of soul is at least partially quieted by the conviction that someone in the house will surely call for the priest if and when the final hour comes. For similar reasons family members, or friends, will hesitate to call the priest. They fear his coming will shock the patient, not to mention their own fears, which are sharpened when the question of Extreme Unction becomes urgent.

One or the other of the above reasons is often the cause of a Catholic dying without receiving the Last Sacraments. Hence we can readily appreciate the advantage of a reliable and conscientious doctor, one who will act in time, either personally calling for the priest or causing him to be sent for.

II.

If we did not know human nature as we do, we could not see even a shadow of a reason why there should be any fear or delay in sending for a priest to administer Extreme Unction. This sacrament has indeed given us ample proof of its extraordinary character. It is the one sacrament which, in addition to giving sanctifying grace and, in cases where the patient is unable to confess, removing sin, both venial and mortal, also gives health to the body—" restitutio sanitatis corporis *interdum*". The Ritual prayers clearly indicate this: " Infirmatur quis in vobis? Inducat presbyteros Ecclesiae . . . et alleviabit eum Dominus . . . cura, quaesumus, Redemptor noster . . .

languores istius infirmi, ejusque sana vulnera . . . atque dolores cunctos mentis et corporis ab eo expelle, plenamque interius et exterius sanitatem misericorditer redde."

To be sure, there is no magic about Extreme Unction. There is no such thing as mass production of miracles. Nevertheless, the fact that Extreme Unction sometimes in God's mercy operates to restore the sick is a matter of considerable importance. We are prone to consider its bodily healing power as a mere accident, as something which may be mentioned only incidentally. We do not want the faithful to have an exaggerated idea of what Extreme Unction can do for the body, as would very likely be the case were the bodily healing power of the sacrament stressed beyond limits.

But in our care and eagerness to stress the spiritual effects of Extreme Unction and to guard against undue confidence and trust in its bodily healing power, we are liable to do the sacrament an injustice. For the truth is that Extreme Unction has restored uncounted numbers of the critically sick and the dying. More than one doctor has been amazed at this! Not that a miracle is wrought in every case of recovery. By no means. But recovery did set in following the administration of Extreme Unction. To argue that the recovery was not the effect of the anointing but that it was due to God's mercy—which He can exercise independently of Extreme Unction — is merely begging the question. Of course God's mercy can operate independently of any sacrament. However, let us not forget that the sacraments are the foremost channels of grace and of God's mercy. Having instituted the sacrament of Extreme Unction for the sick and the dying, why should the Divine Mercy not operate through it?

III.

If we urge caution against in the least degree stressing the bodily healing power of Extreme Unction, for fear this might result in misinforming the faithful as to the real character of the sacrament, we find that the faithful do have such confidence in Extreme Unction. Nor is this strange. Yet, despite this confidence, they invariably delay calling for a priest to administer the sacrament. This can be explained only by a fault of the average man—his inclination to put his trust in man

first, and then, when he fails, in God. The trust is at first placed in the scientific ability of the doctor. But when the case becomes serious and hope fails, the sacrament of Extreme Unction is suddenly remembered. Why hadn't they thought of it sooner? It is a powerful sacrament. Confidence in the doctor is replaced by confidence in the sacred oils. Hope in the sacrament is augmented by the very extremity of the situation: an apparently dying patient, a discouraged and troubled doctor, a desperate household. The priest cannot arrive too soon. He will anoint the patient. It is the last recourse.

We must credit the faithful with always having the primary effects of Extreme Unction well fixed in their minds — the spiritual strength it gives to the soul in its great hour of need. But their reverence for the sacrament and their conviction of its spiritual efficacy may yield for the moment to the importance they attach to the bodily healing power of the sacrament, in the emergency. A very human desire dominates for the moment, namely, that the patient recover, that the sacrament of Extreme Unction will effect it. This is the very last chance the patient has.

The spiritual effects of the sacrament are primary. The soul is healed of its wounds and strengthened countless more times than is the body healed of its wounds. Nevertheless, the latter has happened sufficiently often to oblige us to admit that Extreme Unction does heal bodily ills. The fact is that that power has thrilled, blessed, and exalted us more than once. Hence, to have a family carrying on as though the administration of Extreme Unction were a rude intrusion, a harbinger of woe, is positively wrong. How many pastors preach against this attitude?

IV.

Many Catholic physicians suggest calling a priest only after they have reached their wits' end and are in the mood to capitulate to the business of having to turn to a "last hope".

In the first place, Catholic physicians are often led too far in this matter by their professional fear. They ask: "Will not the mere suggestion of Extreme Unction unnerve, shock the patient, eliminating all chances for recovery?" They know the patient ought to be anointed, and that he may at any

moment slip into eternity. Yet they hesitate; a severe operation or treatment would not be considered as desperate as calling in the priest. Then, too, Catholic physicians hesitate to disturb the hopeful feelings of family members. The doctor suspects that the moment he suggests calling for the priest, he will have to answer such questions as: "Is the case as bad as all that, doctor? Why did you not tell us sooner of the critical situation? How do you think the patient will take the news that he ought to be anointed? Don't you think we can risk waiting a day or two before calling the priest?"

V.

At a meeting of a Catholic Physicians' Guild, at which the writer was present, the questions were asked: "What is the Catholic doctor's duty in regard to providing for the administration of Extreme Unction? Should he personally call the priest? May he shift that responsibility to the household, arguing with himself that, since the members are Catholics, surely some one will call the priest in time? When should the priest be called?" Obviously, the reference was to cases where the patient himself was unable to call for the priest, or, unaware of his critical condition, could not know that the priest should be called. These and other questions on the subject elicited a variety of opinions from the physicians. But there was no mistaking the fact that they all agreed upon at least one point: the Catholic doctor is bound in conscience to make known the true condition of the patient to those concerned so that the priest might be called before it is too late. No practical Catholc doctor would ever want to face the charge: "Your patient died without having received the Last Sacraments because of your neglect."

Outstanding were the divergent opinions among the physicians as to when the priest should be called. A number were of the opinion that there would be time enough to have the patient anointed when the throes of death were actually taking hold. These asked: "Isn't Extreme Unction for the dying? Isn't the near approach of death the condition that naturally suggests the administration of Extreme Unction?" Others were of the opinion that a priest should be sent for as soon as

the attending physician realized that recovery of the patient was very improbable, and when any shock the patient might receive as a consequence of the priest's coming would not make any material difference. The extreme opinion was couched in this question: "Is there not such a thing as 'conditional' Extreme Unction?" And still worse: "May not Extreme Unction be given even after the patient has died? Has not the Church placed a generous limit—one hour!—on the time allowed to elapse after death when Extreme Unction might still be given?" Plainly, these expressions indicated too much faith in the efficacy of conditional Extreme Unction. But plainer still, they indicated an absolute absence of any thought of Extreme Unction as constituting a possible help in effecting a patient's recovery.

Why should the Catholic physician not have some reliance on Extreme Unction as a help in winning a battle against death or a struggle for health? Bearing in mind the character of the sacrament, it seems to us that it would be the most natural thing in the world to hear a doctor prescribe Extreme Unction for his critically sick patient. Have not Catholic physicians, particularly the veterans among them, time and again observed how wonderfully the mercy of God operates through the sacrament of Extreme Unction? Why should not that sacrament fit in with the practice of medicine? Is it not a fact that even from the psychological point of view Extreme Unction is a help? When a patient has been spiritually prepared, he seems to take on courage and views the struggle ahead with brighter hopes; all of which is greatly in his favor, as doctors know.

In the sacrament of Extreme Unction the Catholic physician has an advantage over the non-Catholic members in the profession. The practice of medicine is as old as the Church, and will last as long. The nobility of the profession, next to the priesthood the highest in the world, has long been emphasized by the Church. Remember, "The body is the temple of the soul". Body and soul constitute a very close union. So do religion and medicine. Hence, it may be expected that the Church has something to offer to the medical profession, and she has—the sacrament of Extreme Unction.

VI.

This is not an open invitation to Catholic doctors to make use of the sacrament of Extreme Unction without due regard for its sacredness. The sacraments are holy things, not to be used in any venture for the purpose of self-enrichment. The end in view must be in harmony with the purpose for which the sacraments were instituted and given to suffering mankind. But human life and health are precious. Accordingly, recourse may be had to a sacred thing like Extreme Unction in order to help save life and restore health. The Greatest Physician of them all instituted Extreme Unction for the sick and the dying, for the man-spiritual and man-physical.

Catholic Physicians' Guilds are gradually spreading from diocese to diocese in this country. The major purposes of the Guilds are: to uphold and apply the principles of Catholic faith and morality, as related to the science and practice of medicine, to condemn un-Christian materialism, and to promote sociability among Catholic groups of physicians. Priests are rapidly identifying themselves with this movement, because the Guild meetings offer excellent opportunities for the priest or priests attending, to enlighten Catholic doctors on a number of things. Specifically, here the way is open for priests to dispel some of the gloomy and foreboding thoughts that too many Catholic doctors associate with the administration of the sacrament of Extreme Unction.

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CONTACTS AND TACTICS IN PRESENT DAY APOLOGETICS.

THE FRONTIERS OF TO-DAY.

RELIGIOUS THINKERS, Catholic and Protestant alike, recognize the bearing of modern changes upon the activities of the churches, missionary and otherwise. The heroes of the past were men who sought out new geographical regions, explored unknown continents, and mapped out rivers and mountains hitherto unknown. But this work of exploration is practically completed; there are phonographs in the center of

Africa and radios in Tibet. Few places still contain unknown rivers of doubt or unscaled peaks. The lofty mind and courageous heart of to-day ventures into new worlds of thought, rather than into undiscovered islands or unsettled tropical jungles. The word "daring" is applied to innovators in manners, morals, or theories. Many times in current literature Einstein has been called "courageous" and "daring", not for his defiance of the Nazis, but because he has set forth new and apparently socially harmless views in mathematics and astronomy. In a similar way persons who have proclaimed a new morality, usually asserting the moral rectitude of some well known sin, love to be called courageous. It is evident, therefore, that the frontiers of to-day, which are to be the battle-lines of the future, are no longer those of the prairie wagon and the cowboy, but of the social, moral, economic, and religious borderland. It is not so much for territory that the nations now violently exert themselves, but for the furtherance of some theoretical cure-all which gives the charlatan promise of ending forever all the evils which have afflicted mankind in the past. The frontiers are frontiers of thought and the battle is for ideas, because when ideas triumph, economic and political advantages follow in the trail of the intellectual conquest.

Old Formations still Remembered.

Almost forty years ago, in an article in this Review on "The Elements of Modern Religious Controversy",[1] Bishop Hedley said: "There is room, in the present condition of the world, whether in the United States or Great Britain, for every kind of religious argument, and there is work for every man who has the truth at heart and any kind of gift to express it." This is a wide charter of freedom, recalling St. Paul's "All things to all men". However, Bishop Hedley became more definite as he developed his idea. "The older polemical writers, finding their inspiration in St. Augustine, used to divide controversial work under these three heads: Defence, Proof, and Attack. When you made a Protestant confess that his rejection of a point of Catholic faith was not warranted by any of his so-called arguments, that was Defence. When you

[1] Ecclesiastical Review, March, 1897, pp. 241 sq.

established Catholic belief by considerations common to both sides, that was Proof. And when you carried the war into the enemy's country, and showed how they contradicted and disagreed with one another, that was Attack." [2] Evidence Guild workers and others who have heard lectures by Mr. Francis Sheed may recall similar conclusions reached by him about the use of Scripture, matching of Bible texts, and other methods of scoring on one's opponent in street speaking. Bishop Hedley had already noted in his day that, Attack "which concerned itself chiefly with the discrepancies of the Continental Versions of the Bible is not of much utility in these latter days; first because English-speaking Protestants usually quote the Authorized Version and secondly because non-Catholics, with the exception of High Church Anglicans, admit without a blush all the disagreements with which you can charge them."

Eliminating attack, two departments of controversy remain, Defence and Proof. In Bishop Hedley's day there were the non-sacerdotal and non-sacramental Protestants to whom the name "Protestant" was a glory. Then there were (and still are) those equally "Protestant" who disliked to be so called and who hold to some kind of simulacrum of a church. The rules which he laid down for these departments were concerned in the first place with the need of showing that Catholic practice really brings us to God, and that the sacraments do not obscure but reveal God. To these he added another class of general considerations, which might briefly be summed up as follows:

"Conversions depend far more on persons than on performances."

"Only one man in a hundred produces any striking result."

"I do not speak of miracle workers . . . nor the necessity of the grace of God."

"Character is essential in a missionary."

"The man who would win over non-Catholics to the Church must have a reputation of seriousness, of honesty and of holiness." Such a reputation may be "(a) for a particular audience or occasion; (b) widespread and deep-rooted, made by a man's whole life and work."

[2] Cf. "De Controversiis" by the brothers De Walenburch, in Migne's *Cursus*, tom. I.

"Some preachers and lecturers have the gift of attracting their hearers. It is almost impossible to analyze how this is done."

Bishop Hedley had in mind especially the England of his day; conditions even then were somewhat different from those in the United States. At that time Catholics here were engaged in the struggle for toleration, social advance and political acceptability. It was about this time, or a little later, that Catholic pamphlets began to appear in large numbers, and Catholic Truth Societies commenced their work. The attitude of the Catholic mind can be learned by a glance at the literature of the period. Bishop McFaul of Trenton, New Jersey, gave to his article in THE ECCLESIASTICAL REVIEW[3] the title "Catholic Grievances—Their Remedy". He was addressing himself to the clergy of the country, but this very title reveals a form of approach which throws no small light on the dominating Catholic thought of that day. We still have Catholic grievances, but we do not speak of them in those terms. Some of the purposes which he sets forth as forming the object of a Catholic Truth Society are still valuable to keep in mind. He puts down as the work of a Catholic Truth Society" (1) the refutation of all misrepresentations, calumnies, etc., against the Catholic Church; (2) the creation of a demand for Catholic literature; (3) the distribution of Catholic literature in sparsely-settled districts, among Catholics and non-Catholics, by requesting Catholics to remail their Catholic papers and magazines." In this regard we may note that on the Catholic side the reprinting of old controversial works has now ceased practically entirely; we do not meet with new additions of the controversial writings of Milner, Keenan, Cobbett, Purcell, Hughes, and England. Their controversies, like their great names, are still remembered, but have become a part, not of living actions, but of historical interest and study.

We may here briefly refer to another article which also appears in THE ECCLESIASTICAL REVIEW,[4] by the late Dr. Heuser. After pointing out the special conditions existing in the United States (immigration, Protestant philanthropy, Catholics in corrupt politics), he calls attention to our customary

[3] ECCLESIASTICAL REVIEW, December, 1900.

[4] March, 1906.

methods of Apologetics (Truth Societies, Missions to non-Catholics, polemical literature) and holds that we make certain mistakes in method. Polemics should not have the predominance given to it; we gain nothing by disparaging the Protestant editions of the Bible; we need to face historical questions more dispassionately and fairly; we need not spend time on refuting errors of the Protestant Reformation; thus, for example, the Bible is not the actual rule of faith for the average American Protestant. We should deal with the present, rather than with the past, more with truth than with error, with exposition rather than refutation.

The soundness of these remarks of Dr. Heuser is quite evident to anyone who recalls the Catholic position before the World War. In making our effort to gain an entry into the fulness of American life we still had to think in terms of Protestantism as a religious influence, historically connected with the past. The old doctrines were beginning to fade; the influence of the Bible was diminishing, but the country church and the virulent preacher were powerful influences in the shaping of social trends and family religion. Controversy on dogmatic points was diminishing in intensity; it was Catholic organization that was feared. This is the reason for the decline of the emphasis on refutation of errors and the stressing of exposition. It must be borne in mind, however, as Clement of Alexandria noted long ago,[5] that while the ideal method of teaching would be to present only truth with no suggestion of error, the fact is that this would only be valuable when approaching a mind in which no error as yet has entered. As a matter of fact the minds of hearers are filled with errors and consequently we cannot simply use the method of expounding systematically the truth. That in the case of adult discussion this is good pedagogy, becomes all the more clear when we note that the great scholastics, especially St. Thomas, state the objections before they announce their own opinion and doctrine.

Changes in the Churches.

The plans and methods outlined in the articles above mentioned constitute our battle formation in the comparatively

[5] Stromata, Bk. I, Ch. I.

recent past. We marshalled our forces along these lines, for it was here that our opponents were entrenched and from these strongholds they directed their shafts against us. Positions and attitudes have changed; and while these bring about a change in method as applied, the fundamental philosophy of method remains as ever, for we still deal with men whose nature has not been specifically altered from the nature possessed by men of years now gone by. It is the non-Catholic mind, rather than the Catholic, which has shifted its position; it has yielded in doctrinal tenacity to the exigencies of diminishing church attendance. The membership in fraternal organizations, denominational and undenominational, has increased, while there has been a marked lessening of emphasis upon religious dogma among Protestants.[6] The habits of people have contributed to these differences. Outdoor amusements, the automobile, the motion picture, the radio and other forms of enjoyment now vie with the churches for people's time and interest. The laws on Sunday amusements have lost in almost all the States their puritanical dourness, and a great laxity in practice has superseded the ancient rigidity. Again, from statistics based on the churches as a whole, it is evident that women definitely preponderate among church members, and this is true among negro women in greater proportion than among white. Seventy-three per cent of colored women belong to some church, while of white women the proportion is sixty-two per cent. The reverse is true of men. The percentages of negro men belonging to a church is lower than that of white. To a Catholic, this points very definitely to an opportunity and an apostolate. Another striking fact noted in this same report (p. 1024) deals with the distribution of religious denominations. Out of over two hundred churches and sects only eight have at least one church in each of the forty-eight states, and only three, the Methodist Episcopal, the Protestant Episcopal, and the Catholic, have at least three churches in each state. These figures make it obvious that all other denominations are small in numbers and localized. They also help us to understand the effectiveness and weight of influence exercised by various religious bodies.

[6] Cf. Report of the President's Research Committee on Social Trends, Vol. II, 1933, Chap. XX, p. 1013.

Trends Toward Consolidation

The diminishing attendance at churches, coinciding as it does with the declining esteem in which dogmatic values are held, has made the problem of merger among Protestant sects one of the foremost in Protestant thought. In recent years mergers have occurred in a number of denominations; others were planned but failed (seldom however on account of dogmatic differences), while a gigantic scheme called the Interchurch World Movement has proposed a kind of world-wide coöperative religious organization embracing all bodies, no matter how far apart their views in particular camps of dogma. The movements toward church union can be traced back to the beginning of the nineteenth century. The Federal Council of the Churches of Christ in America, founded in 1908, includes most of the larger denominations. In fact, it appears to be the most authoritative spokesman for Protestant interests, beliefs and moral practices.

Another great change is the place which the church attempts to assume in social life; it is at once athletic centre, club-house, theatre for amateur dramatics, as well as (if not more than) house of worship. The most frequented courses in Protestant seminaries, especially when these are affiliated with colleges and universities, are those usually entitled "The Church and the Community". The churches are not only tending toward some form of loose union among themselves, but they are moving toward a community union by the assimilation of activities other than religious under church control and supervision. The program of a small Protestant church for a week or a month includes practically every kind of activity. There are, of course, public religious services, but in addition to these we find a far-reaching number of philanthropic works, special forms of teaching, children's congregations and week-day classes, vacation schools and Bible classes, and extensive efforts made in behalf of young people, parents and families.

Some of these trends toward consolidation have diminished in force during the period of depression. In fact, it is doubtful whether the sway of the ministerial body will ever regain its pre-war position as an effective *religious* influence. Among the difficulties inhibiting church union among Protestants is the exclusion of religion from the state schools. At the Uni-

versity of Iowa a school of religion has been set up as an integral part of the College of Liberal Arts, proclaiming the principles of unity in diversity. About this Charles Arthur Hawley says:[7] "Not one student in ten thousand has the slightest interest in debating with anyone the fact that he belongs to a particular denomination. The majority of Protestant students have no interest in denominations whatever. In fact, they consider denominational differences nothing short of a hindrance to the coming Kingdom of God." We might remark that mere absence of strife, or of theological dispute, may be an evidence, not of unity, but of sheer indifference.

The movements toward unity, however, are a natural result of the conviction that where so many differences exist, truth cannot be found, and of the search for truth which must eventually result in, not a mere peaceful living together, but a dwelling in unity by the possession of the fulness of Christian truth. It can hardly be, as Dr. Hawley hopes, a unity which recognizes the right of difference of opinion to the degree that would include in one church men as far apart as Dean Inge and the late Bishop Gore. But a declining Protestantism, like the fading industry, is driven into mergers. To avoid complete extinction of the genus, specific differences are allowed to lapse, and old quarrels cease in the face of the common destruction threatening the whole. It is not easy to see, however, how even with an unusually generous allowance of width or breadth, it is possible to make one out of what insists on remaining two, or many, or manifold. Bishop Gore could see no such ductility in the rock on which the Church is founded; his view is rightly voiced by Francis J. Hall,[8] treating of schisms from the Church. "The organizations referred to are alien in origin and type, and so long as they remain what they are they can have no part in the unity of Christ's Church." More explicit is the statement[9] classing among erroneous definitions of the note of Catholicity those that signify "that the Church is liberal, conniving at mutually inconsistent teachings".

[7] *The Church Looks Ahead*, edited by Charles E. Schofield, New York, 1933, Chap. XXI, "The Movement Toward Unity in the Christian Church", by Charles Arthur Hawley, p. 378.

[8] *Theological Outlines*, by the Rev. Francis J. Hall. Revised by the Rev. Frank Hudson Mallock. Third edition, Milwaukee, 1933, p. 226.

[9] Ibid., p. 229.

A Catholic, looking at these two views prevailing among those who keep themselves aloof from the fold of Peter, is nonplussed; he cannot get Hall and Hawley together in his head, any more than he can Dean Inge and the school of Bishop Gore. Such a fusion of solids without any melting down requires a very special type of cerebration. Carrying one idea in one side of the head and a completely contradictory idea in the other is a feat which, it is said, only Englishmen of long descent are able to perform. The position is something like that of one of these new stream-lined automobiles: one can never tell whether they are parked on the right or on the wrong side of the street, and to all appearances they are equally adapted to go in either direction. Perhaps the invisible may become visible, and inner honesty take the place of outward conformity; it may suffice if, as J. G. Cole says,[10] "We are all one in the invisible head of the Church." Or, again with Mr. Cole,[11] "the Western Patriarch, otherwise known as the Pope, need not be received at his own estimation". It is no easy matter to present the Catholic case effectively from any definite angle to persons who on the one side admit too much and on the other refuse to concede the essential arguments on which Christianity rests.

Decadent Religious Mentality.

In recent years there has come into existence in the United States an apathy toward religion or even a hostility toward the traditional doctrines common to all forms of Christian belief. The decadence is evident in the change of religious interests and attitudes as reflected in books and magazines as well as in the churches and their attendance. It is quite possible that the corruption in morals following upon the World War did in many instances so stifle conscience that by way of rationalization men took refuge in religious negations and rejections. Glancing once more into the report of the Committee on Social Trends, we note from the table presented in which the religious books are measured by ratios of titles to all nonfiction books indexed by subject in the United States Catalogue, that the plain trend in subject matter has been away

[10] *Mother of All Churches*, by J. G. Cole, New York, 1910, p. 224.
[11] Ibid., p. 226.

from religious topics. This report covers the period from 1903 to 1931. The lowest ebb was reached in the period immediately following the war, 1918 to 1921, for all topics examined by this Committee, except that of churches and ministers, which reached its low in the years just before 1918.

During these same years the attention devoted to religion in periodicals has declined relatively to the amount of attention given to other interests, and particularly as compared with that devoted to popular science. Religious journals published in the Eastern States bordering on the Atlantic coast have lost in circulation most heavily as compared with other types of periodicals. In the far West the religious papers have grown a little more rapidly than other types of periodicals published in that region. For the country as a whole, three different methods of investigation indicate that Protestant periodicals have dropped to about one-fifth of the proportion of the total circulation which they held in 1900. There is no statement given as to the proportion by which Catholic periodicals have increased or decreased. Since the period of the depression began, however, quite a number of Catholic periodicals have ceased publication entirely. Many are even now in financial difficulties, while a few have been gaining in circulation. We could not necessarily conclude in the case of these periodicals that the whole cause of the decline in circulation is lack of interest; the depression has played its part.

From the summary made showing the proportion of books on religion as related to other subjects we rightly conclude to a decline of general interest in religion. The greatest decrease was in the publication of the Bible, its parts, and books about it. This would show that the decline in interest has been to a large extent among the "Bible Christians", that is, on the Protestant side. Does this issue stand the same for Europe as it does for America? While statistics are not available, the number of books on religious topics does not seem to have suffered so much of a decline in Europe as it has in the United States. Still, we do not hear of the intense interest in Bible study in the European universities such as existed in 1903 and in the period thereafter. At that time some of the most interesting and skilful writers in the Bible field were at their best—men like Harnack, for instance. In the United States a

brief revival in the study of the Bible, as indicated by the number of books published, occurred in 1925-1926. This is traced to the Fundamentalist controversy which went on among the Protestant denominations during that time.

These statistics form an interesting study for any one interested in religion. It would seem that the American mind is losing, not rapidly, but gradually, its interest in religion as such. A few years ago the same was true of philosophy, but philosophy seems to have passed through its depression and to be coming out of it again.

An examination of the articles on religion and religious topics in magazines and journals from another standpoint gave much the same result. Twenty-one specified magazines for the period 1925-1932 were taken and studied. These included such journals as the *Literary Digest, The American Magazine, Ladies Home Journal, The Atlantic Monthly, International Studio, Étude* and *Musician*, etc. According to Mr. Hornell Hart, the curve of attention to religious subjects is similar to that for religious books in the same period.

Another element noted was the decline in the number of strictly religious journals and the loss of circulation among preëminent religious weeklies. On the other hand, certain journals, such as *The Atlantic Monthly, Forum*, and *Literary Digest*, were gaining circulation and at the same time increasing the number of their religious articles. This leaves somewhat doubtful the question of whether or not the number of readers of religious articles increased or decreased. The change from the purely religious magazine to the combined secular and religious may be part of that same psychology which makes many persons unwilling to be seen carrying about with them a purely religious book or a magazine of religious propaganda. The trend away from Christianity is more evident on the part of the intellectual group than among those who are satisfied with merely popular presentation. A marked decrease has also occurred in articles dealing with the spiritual life and prayer; in fact, in the more general type of magazine these have disappeared entirely. Interest in Catholicism shows an increase; interest also has increased in the esthetic aspects of religion, Church art, Church music, stained glass, sculpture, architecture, etc.

FOR THE CONTROL OF YOUTH.

The moral issue is centering more and more around the control of youth. In the search for the secret of the indefectibility of the Catholic Church her great opponents, the atheists of our time, have concluded that she owes her power of duration to the control which she exercises over the young. This they intend to take from her. Throughout the world, from the side of the anti-religious group there is manifest effort to get control of education from the kindergarten to the university and beyond. The challenge is not only to Catholicity but to every form of Christianity. In the United States the exclusion of religion from the public schools has given free range to every form of social idea, unreligious or anti-religious, provided that the only valuable moral check that might affect the mind of youth, religion, is carefully excluded. In the institutions of higher learning, the hiatus caused by the absence of religion in the curriculum has led to the institution of "Wesley Foundations" (set up by the Methodist Episcopal Church), "Westminster Foundation" (set up by the Presbyterians), "Hillel Foundations" (promoted by the Jews), and our own "Newman Clubs". In some places, even where the colleges are supported by public taxes, courses in Bible and Religion are offered with full college credit. Denominational teachers occupy "chairs" established for religious instruction. At the University of Missouri such a "chair" has developed into an organized college affiliated with the state school.

The real problem, however, is not in existence of these substitutes for a rational integration of religion into the curriculum, but the introduction under the guise of religion of subversive moral and social doctrines. This issue has caused Protestants especially to turn their attention to the education of their ministers and the status of their seminaries. A surprising number of ministers were found to have neither college nor seminary education and many were unadapted for social leadership by reason of lack of training. Without an efficient clergy the control of youth will pass from the religious bodies; militarists, social theorists, men and women desiring to propagate their so-called "advanced" moral theories are making an onslaught on youth and are bringing to bear every force, intellectual and financial, which they possess. Present indica-

tions are that little can be hoped from the shifting sands of Protestantism. In the end, as in all other cases of heresy and schism since the foundation of Christianity, the gauge of battle will have to be taken up and the combat fought by the universal Catholic Church in union with the Holy See of Rome.

Leadership and Tactics.

The economic question presses most heavily upon the world to-day. The search is for a social ideal which will bring a peaceful solution. It is easy to say, "Look back to the Great Founder of Christianity, and His social message." But unfortunately there are as many interpretations of His message as their are theorists in the fields of sociology and economics. This is recognized by such men as Chester C. McCown when he says: "Perhaps the most important item in the modern social message is directly applicable to the Church itself. Dogmatism and literalism have betrayed ecclesiastics and theologians into far worse crimes than those of the bootlegger and racketeer. Internal division and decay are more weakening than outside attack. The Church cannot save society because it is itself socially unregenerate. The various sects cannot live and work together in the spirit of Jesus." [12] In answer to this we must state that the spirit of Jesus is the spirit of peace, and peace rests upon unity. As in the age marked by the downfall of the Roman Empire, it is Christ against the world. We must not allow the weapons of economic recovery to fall entirely into the hands of the enemies of the Church; the true Church of Jesus is pressed once more on every side; she is the object of political oppression and pseudo-intellectual attack. The new tactics must be countered by our leaders with new formations in the intellectual field; the best Apologetic is the union of bishops, clergy and people in the holy example of moral life, religious worship and mutual charity which constitute the Christian inheritance.

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[12] Schofield, *The Church Looks Ahead*, Chap. X, p. 185.

APOSTOLATE AS CONCEIVED BY ST. PAUL.

Omnibus omnia factus sum ut omnes facerem salvos.
I became all things to all men that I might save all.
—I Cor. 9:22.

SAUL OF TARSUS, with a small company of men in the pay of the Sanhedrim, was on his way to Damascus. It was at the height of summer about the year 36.

The young scribe's hatred of Jesus of Nazareth seemed to have reached its height. As Saint Luke says, he was "yet breathing out threatenings and slaughter";[1] and again that he made havoc of the church, entering every house and synagogue, haling away all Nazarenes and persecuting them even unto foreign cities to bind and deliver them all, both men and women, into prison.[2] Convinced that he was in this way doing God's will, he was now preparing to exert his zeal in the former capital of Syria.

Toward noon on the seventh or eighth day of their journey, Saul and his companions were drawing nigh to Damascus. In front of them lay "the town, in which some buildings could already be distinguished through the trees; behind them Hermon's majestic dome, with its folds of snow, which make it resemble an old man's hoary head; on the right the two small parallel chains of the Hauran narrowing the lower valley of the Pharpar and the hillocks in the region of the Jordan; on the left the last spurs of the Anti-Libanus finishing on the Hermon mount."[3]

All of a sudden the little band is encompassed by a blinding light from heaven. Saul with several of his companions throws himself upon the ground. At the same instant a voice is heard. Alone the leader of the group distinguishes the words, uttered in the Hebrew tongue, and understands their meaning, for the voice was addressing none but him.

"Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad."

"Who art thou, Lord?" Saul said.

And the Lord answered: "I am Jesus of Nazareth, whom thou persecutest."

[1] Acts 9:1.

[2] Acts 8:3; 22:4; 26:11.

[3] Ernest Renan, *Les Apôtres*, Paris, Lévy, 1866, pp. 177-178.

Saul said again: "What shall I do, Lord?"

Then the voice said to him: "Arise and go to Damascus; and there it shall be told thee of all things which are appointed for thee to do."[4]

Then the voice was silent, the light vanished and Saul arose.

* * *

The conversation was an accomplished fact; Saul of Tarsus was no longer Saul of Tarsus: a new man had just been born. The Pharisee was become a Christian. Henceforth the persecutor of the Nazarene shall be the apostle of Christ Jesus.

To fully understand the apostolate of Saint Paul, one must realize the complete transformation that took place in his soul on the road to Damascus. To quote his own words, Paul "was apprehended by Christ Jesus"[5] in the midst of his course. Since then, deeply convinced of God's predilection for him, his sole heed is to act like Christ, to live for Christ, to identify himself with Christ. He is determined to walk in the very steps of Christ, to judge like Christ, to see with Christ's eyes, to experience Christ's feelings and to love with Christ's heart. He feels himself propelled by the love of Christ: this is why he will, without reserve, surrender and sacrifice himself for Him. The gift of apostolate which came to Saul on the road to Damascus developed in him to the highest degree the conviction that he had been previously claimed by the love of no less than God Himself. This is the source from which the zeal of the apostle will spring.

Paul knew only too well that to persecute the Christians is to persecute Christ; that the Church is the mystical body, the spouse, the continuance of the same Christ; that to love the one is to love the other. His overwhelming love for Jesus Crucified in order to be perfect must therefore embrace all men, his brethren, living members of that body of which Christ is the head.

How closely linked are Paul's conversion and his vocation as apostle, now becomes evident. God's first act of grace seems to have been made only as a condition of the second. It is Christ Himself who leads him to realize this: "for to this end have I appeared to thee, that I may make thee a

[4] Acts 22: 1-21; 26: 9-20.

[5] Phil. 3: 12.

minister and a witness of those things which thou hast seen, and of those things wherein I will appear to thee, delivering thee from the people, and from the nations unto which now I send thee to open their eyes, that they may be converted from darkness to light. . . ." [6]

The apostolic mission entrusted to Paul does not derive from man but from God the Father, first source of all true missions. It has not been conferred on him by man, but he holds it directly from the risen Christ.[7]

Saul converted, and henceforth better known under the name of Paul, conceives then the apostolate as a special grace emanating from divine predestination: God has preordained him to know His will, to see the Just One, to hear the voice from His mouth and to be His witness to all men.[8]

This same God who separated him from his mother's womb [9] will now act in him, speak in him, exhort by him.[10] Paul will plant and God will give the increase. Now neither he that planteth is anything, nor he that watereth; but God that giveth the increase.[11] The apostle however shall receive his own reward according to his own labor, for he is God's laborer.[12] Through his faith in God's part in the apostolic action, Paul is brought to feel the need of intimate union with the Trinity whom he shall adore. He will depend entirely on the Father, the Son, and the Holy Ghost. He will be not only a minister, steward and soldier of Christ Jesus, but even His servant.[13]

By assuming the apostolic mission the apostle immediately becomes the servant of the Church, Christ's spouse. Through love for this same Christ, Paul is made "all things to all men" [14] and "debtor to the Greeks and to the Barbarians, to the wise and to the unwise".[15] And unto the Jews he be-

[6] Acts 26:16-18.
[7] Gal. 1:1.
[8] Acts 22:14.
[9] Gal. 1:15.
[10] II Cor. 5:20.
[11] I Cor. 3:7.
[12] I Cor. 3:9.
[13] II Cor. 5:18; I Cor. 4:1; II Tim. 2:3; I Tim. 1:12; I Rom. 1:1; Phil. 1:1; Gal. 1:10.
[14] I Cor. 9:22.
[15] Rom. 1:14.

comes as a Jew; to them that are under the law he becomes as under the law in order that he may gain them that are under the law; to them that are without the law, he becomes as without the law, in order that he may gain them that are without the law. To the weak he becomes weak,[16] to the unwise as unwise, to the wise as wise, to the citizens of Rome as a citizen of Rome, in order that he may save them all.

In the exercise of his zeal, he will show no respect toward persons, for all men are worthy of receiving the Gospel; the curriers and the dock-workers of Corinth, the jailers and the soldiers at Philippi as well as the Areopagus in Athens, Festus and Agrippa at Caesarea and the court of Caesar in Rome.

The apostle will not wait for souls to come to him, but, "pressed by the charity of Christ",[17] he will go from house to house, from synagogue to synagogue, from town to town to win the world to the Crucified King. His sole aim is the winning of souls. His methods resolve into this single plan: exercise of his apostolate in the centres of civilization whence it will radiate all the more widely. "From Jerusalem round about as far as unto Illyricum",[18] he will bring the Gospel into all important towns: he will inhabit Tarsus, Antioch of Pisidia, Ephesus, Alexandria of Troad, Philippi, Thessalonica, Corinth. From there the Gospel will easily spread. Yet he leaves to others the great capitals — Alexandria, Jerusalem, Antioch—for he strives "to preach the Gospel, not where Christ was named [19] lest he should "build upon another man's foundation". [20]

And when he has "no more place in these countries" [21] he will set out for Rome and from there he will take his journey into Spain,[22] then considered the extreme boundary of the civilized world.

Paul does not hesitate to make his life one daily sacrifice, for, as he himself says, when death worketh in him, life work-

[16] I Cor. 9: 21-22.
[17] II Cor. 5: 14.
[18] Rom. 15: 19-20.
[19] Rom. 15: 19-20.
[20] Rom. 15: 19-20.
[21] Rom. 15: 23-24.
[22] Rom. 15: 23-24.

eth in those he is to convert.[23] Labors, prisons, he writes, stripes, death, all have I known above measure. "Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness, besides those things which are without: my daily instance, the solicitude of all the Churches." [24]

In the midst of his stay in Ephesus, he is "pressed out of measure" above his strength, so that he is weary even of life.[25] But Paul is so much possessed by the love of Christ that neither tribulation, nor distress, nor famine, nor nakedness, nor danger, nor persecution, nor sword can separate him from Christ.[26]

If the apostle exhausts himself in the search of souls, he does not hesitate to devote himself more entirely when he has found them. At Antioch of Pisidia, at Iconium, at Lystra, at Derbe, at Corinth and other towns as well he spends full months in exercising his apostolate.

In all these centres of civilization to which he brings the good tidings, he usually begins by making contact with the Jews. His first sermons are delivered in the synagogues. Almost always refused a hearing and even persecuted on occasions by the children of Israel, he turned to the Gentiles. Amongst them his success is almost always assured. He next founds a church and establishes in it a primitive hierarchy. This done, he goes on his way elsewhere but does not abandon on that account his new establishment. He returns in person to visit it or sends his helpers to inspect it, reform abuses, bring his instructions, comfort and encourage.

While preaching the Gospel to the communities, he profits of his hours of respite to make tents [27] in order to earn his

[23] II Cor. 4:12.
[24] II Cor. 11:23-28.
[25] II Cor. 1:8.
[26] Rom. 8:35.
[27] Acts 18:3; 20:34, etc.

livelihood and in order not to be a burden on his brethren. He admits it is true the apostle may "live by the Gospel";[28] but for charity's sake, he avoids having recourse to this means: "You yourselves know, he says to the Ephesians, for such things as were needful for me and them that are with me, these hands have furnished."[29]

Often the hours of daylight cannot satisfy his burning zeal. What of it! he will speak through the night as on the occasion at Troad, when a young man, sitting on the window of the third loft, is overcome with sleep, falls and is taken up dead. The apostle restores him to life, resumes his address and continues it until daybreak.[30]

What does Saint Paul preach during these discourses which last the whole day and often the whole night? He himself tells us repeatedly in his Epistles: it is the message "of everlasting consolation and good hope through grace",[31] it is "the word of God,[32] the Gospel of Christ",[33] for since the revelation on the road of Damascus, he knows nothing but Jesus Christ and Him crucified.[34] He knows that this preaching of Christ crucified is "unto the Jews indeed a stumbling-block, and unto the gentiles, foolishness";[35] but what does that signify—he will not be ashamed to preach the Gospel of Christ.[36]

This noble pride is moreover in nowise natural. Paul must conquer himself in order to face hostile opinion and have the courage to preach Christ crucified. He beseeches his faithful to ask this grace from God for him: "pray for me that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the Gospel for which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought".[37]

[28] Gal. 6:6; I Cor. 9:4-14.
[29] Acts 20:34.
[30] Acts 20:6-13.
[31] II Thes. 2:16.
[32] I Thes. 2:13.
[33] Gal. 1:7.
[34] I Cor. 2:2.
[35] I Cor. 1:23.
[36] Rom. 1:16.
[37] Eph. 6:19-20; Col. 4:3-4.

Strong through the grace of God, the apostle sacrifices even his reputation: to please God, he can displease men[38] and disregard the judgment of men,[39] for he has no judge on earth. This explains his unhesitating revolt against the obduracy of the Jews, the effeminacy of Asia, the voluptuousness of Corinth and the arrogance of Rome.

Timothy he counsels to be patient and learned[40] in his teaching, to prepare it by reading[41] and prayer; to "hold the form of sound words . . . in faith and in the love which is in the Christ Jesus",[42] and above all to avoid "the profane novelties of words"[43] which charm the senses but do not reach the heart.

* * *

But the sphere of the spoken word is a limited one. The apostle will therefore exercise the apostolate of the pen. When he cannot be in the midst of the churches, athirst for the word of God, he fixes that word on Egyptian papyrus. In this way he communicates to the Thessalonians, the Galatians, the Corinthians, the Romans, the Ephesians and others besides, a precious part of that ever new treasure of the Christian Revelation. And in this way the influence of his apostolate is multiplied, for the inspired word, written by him or his secretaries,[44] is transcribed. Throughout the centuries it will be endlessly reproduced. Generations will succeed generations and, amongst them, souls unnumbered will meet the Epistles of Paul, will reflect on these spoken words of God and restore life to these written words which owe their lives to a soul. A fusion will be formed of their own thought and of these manifold expressions of God's thought which have been transmitted to the world through the intermediary of Paul. Just as a healing virtue went out of the Word, become flesh, and healed them that believed,[45] so too the word of the Revelation

[38] Gal. 1:10.
[39] I Cor. 4:3.
[40] II Tim. 4:2.
[41] I Tim. 4:13.
[42] II Tim. 1:13.
[43] I Tim. 6:20.
[44] Rom. 16:22; I Cor. 16:21.
[45] Luke 6:19.

through Paul reaches the hearts which enter in contact with him by faith. Through this faith, these souls are gradually raised to the level of Paul's own soul. Between his and theirs is formed an intimate spiritual bond. They become the followers of Paul, as Paul was the follower of Christ.[46] Paul's thought is Christ's thought, Paul's soul is Christ's soul and Paul's life is Christ's life. After the writings of Saint Paul had appeared, it is due in part to them that the Christian generations have been brought to live in Christ, the generations contemporary with Paul, as well as those which have succeeded each other since then, and will continue to do so.

For Paul, to expend one's time, one's bodily strength, one's intelligence in the conquest of souls does not suffice for the complete fulfilment of the Christian apostolate. More is required: the apostle of Christ must give his heart. And with what magnanimity Paul will do this! He sees God in his disciples and faithful, he recognizes in them the members of the mystic body of Christ. As a logical consequence he extends to them his passionate love for the risen Christ. His heart has the tenderness of the most attentive charity. It is through having experienced it that he describes it in such detail in his first Epistle to the Corinthians: "charity is patient, is kind; charity envieth not, dealeth not perversely; is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh not evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." [47]

For Christians he feels the tenderest affection and does not hesitate to reveal it to them in the most varied terms of speech, without ever finding expressions strong enough to convey his love: "We become little ones in the midst of you," he writes to the Thessalonians, "as if a nurse should cherish her children, so desirous of you, we would gladly impart unto you not only the Gospel of God, but also our own souls because you were become most dear unto us." [48] And to the Corinthians he writes: "I most gladly will spend and be spent myself for your souls; although loving you more, I be loved less." [49]

[46] I Cor. 4:16; 11:1.
[47] I Cor. 13:4-8.
[48] I Thes. 2:7-8.
[49] II Cor. 22:15.

Likewise he writes to the Galatians: "My little children, of whom I am in labor again, until Christ be formed in you. . . . I would willingly be present with you now." [50]

If he cannot always be present in the flesh among his disciples and faithful, he is often so at least in spirit.[51] Then, thinking of them, sometimes he exults for joy,[52] sometimes he is sad even to tears,[53] according as his memories recall their virtues or weaknesses. If he happens to receive news of them, he rejoices,[54] and should this news show some mark of their affection for him, his cup of happiness is full.[55]

However passionate his love may be, it is quite supernatural, for it is in Christ that he loves his brethren.[56] Let others profit by his captivity to preach the gospel in the hope of arousing the apostle's jealousy, of little consequence it is to him! He rejoices over it, since good is being accomplished: "What then?" he cries, "so that by all means, whether by occasion, or by truth, Christ be preached; in this also I rejoice, yea, and will rejoice." [57]

To this charity in respect of Christ and men, one must add a double element which assures the success of Paul's apostolate: suffering united to prayer. The apostle suffers: in his sufferings, he fills up those things that are wanting of the sufferings of Christ: [58] physical sufferings, maladies, infirmities, labors and hardships without number caused by the apostolate.[59] Moral sufferings: his "daily instance, the solicitude of all the churches,[60] "persecutions from enemies".[61]

These tribulations, far from discomfiting him, make his heart overflow with joy. He offers them as a solace for Christians,[62] for redemptive suffering is rich in gift, nourishing the life of Christ in the faithful to whom Paul preaches the gospel.

[50] Gal. 4: 19-20.
[51] I Cor. 2: 1-4.
[52] II Cor. 7: 8-9.
[53] I Cor. 2: 1-4.
[54] I Thes. 3: 1-7; Phil. 2: 19.
[55] I Thes. 3: 6-7; Phil. 2: 19.
[56] I Cor. 16: 24; Col. 1: 8.
[57] Phil. 1: 18.
[58] Col. 1: 24.
[59] II Cor. 12: 7-10; 11: 23-33.
[60] II Cor. 9: 28-29.
[61] I Thes. 2: 15-16; I Cor. 16: 9; II Cor. 1: 8-11; Gal. 5: 11; Rom. 15: 31.
[62] II Cor. 1: 3-7; 4: 8; Eph. 3: 13; II Tim. 2: 10.

The apostle prays: he prays incessantly for the souls he must win for Christ crucified or for those he has already won. Sometimes it is the Romans,[63] sometimes the Ephesians,[64] or the Philippians,[65] or the Thessalonians,[66] he assures them that he remembers them continually in his prayers and that he never thinks of them without rendering thanks to God.

Christ Jesus, who appeared to him on the road to Damascus,[67] and who caught him up to the third heaven,[68] has led him gradually to the greatest heights of union with God. Convinced that he is now but one with Christ, he writes to the Galatians one day: "Not I, but Christ liveth in me."[69] This conviction lends him a confidence in the success of his apostolate that nothing can shake. Henceforth—and he is assured of this—his hold on the love of Christ is no longer limited: he can do all things in Him who strengtheneth him.[70] And because God knows that we are capable of great endeavors to further His glory only when under the influence of divine consolation, in His union with Paul, he allows His apostle to taste the greatest and most sublime joy that a true believer can feel upon earth: "Who then shall separate us from the love of Christ? . . . Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."[71]

Paul, the great man of action, was then at the same time a great contemplative, or rather he was the true type of Christian apostle only because in his days and his nights of meditations he unfailingly revived in his heart the flame of God's love. This same love it was that made of Paul a second Christ: *"cor Pauli, cor Christi"*.

J. DE BIVORT DE LA SAUDÉE, S.J.

Pau, France.

[63] Rom. 1:10.
[64] Eph. 1:16.
[65] Phil. 1:14.
[66] I Thes. 1:2.
[67] Acts 9:1-19.
[68] II Cor. 12:2.
[69] Gal. 2:20.
[70] Phil. 14:13.
[71] Rom. 8:35-39.

Analecta

PONTIFICIA COMMISSIO AD CODICIS CANONES AUTHENTICE INTERPRETANDOS.

I. Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

DE PRIVILEGIIS S. R. E. CARDINALIUM.

D. I. An, ad normam canonis 236 § 1 et 2, S. R. E. Cardinalis, ex ordine diaconali transiens per optionem ad ordinem presbyteralem decennio nondum expleto, locum obtineat ante Cardinales presbyteros, qui post ipsum creati sunt.

II. An, vi canonis 239 § 1 n. 12, 13 et 24, S. R. E. Cardinales in Basilicis patriarchalibus Urbis uti possint baculo pastorali, benedicere populo more Episcoporum, et concedere indulgentias ducentorum dierum.

R. Ad I. Affirmative.

Ad II. Negative.

Datum Romae, e Civitate Vaticana, d. 29 mensis Maii anno 1934.

P. Card. Gasparri, *Praeses.*

I. Bruno, *Secretarius.*

II. Responsa ad Proposita Dubia.

Emi Patres Pontificiae Commissionis ad Codicis canones authentice interpretandos, propositis in plenario coetu quae sequuntur dubiis, responderi mandarunt ut infra ad singula:

I.—DE SECTAE ATHEISTICAE ADSCRIPTIS.

D. An ad normam Codicis iuris canonici, qui sectae atheisticae adscripti sunt vel fuerunt, habendi sint quoad omnes iuris effectus etiam in ordine ad sacram ordinationem et matrimonium, ad instar eorum qui sectae acatholicae adhaerent vel adhaeserunt.

R. Affirmative.

II.—DE ELECTIONE ABBATISSAE.

D. Utrum verbum *praeesse*, de quo in canone 506 § 2 et interpretatione diei 24 Novembris 1920, intelligendum sit de praesidentia honoris, an iurisdictionis.

R. Negative ad primam partem, affirmative ad secundam.

III.—DE RELIGIOSIS DIMISSIS.

D. I. An declaratio facti, de qua in canone 646 § 2, requiratur ad hoc ut Religiosus ipso facto habendus sit tanquam legitime dimissus.

II. An praescriptum canonis 672 § 1 extendatur etiam ad Religiosos ipso facto dimissos ad normam canonis 646.

R. Ad I. Negative.

Ad II. Negative.

IV.—DE CONFESSIONE NAVIGANTIUM.

D. An sub nomine *Ordinarii*, de quo in canone 883 § 1, veniant etiam Superiores maiores Religionis clericalis exemptae.

R. Negative.

Datum Romae, e Civitate Vaticana, die 30 mensis Iulii anno 1934.

P. Card. Gasparri, *Praeses.*

I. Bruno, *Secretarius.*

VICARIATUS URBIS.

ROMANA: BEATIFICATIONIS ET CANONIZATIONIS SERVI DEI PII PP. X.

Processus super perquisitione scriptorum quae dicto Servo Dei tribuuntur.

NOTIFICATIO.

Cunctis hanc praesentem perlecturis notum sit quod hic in Urbe—absoluto iam Processu Ordinario informativo super fama sanctitatis Servi Dei Pii Pp. X—nunc ad constructionem Processiculi diligentiarum super perquisitione scriptorum eiusdem Servi Dei attenditur, ad normam cann. 2038, 2042 et seqq. Codicis iuris canonici:

Ideo omnes et singuli Rmi Ordinarii locorum, animarum pastores ceterique sacerdotes ac fideles in Domino admonentur ut, si quae dicti Servi Dei scripta (opera inedita vel typis impressa, conciones, epistolae, diaria, autobiographiae, quaecumque a Servo Dei propria vel aliena manu exarata; *non autem litterae pastorales vel encyclicae, brevia, benedictiones apostolicae aliaque documenta quae publici iuris sunt*) a seipsis vel ab aliis adservata noverint, ea diligenter collecta, in originali vel in exemplari authentico, quam citius ad hoc S. Tribunal (Via della Pigna 13 A, Roma) transmittere ne omittant, attentis praesertim canonibus supra citatis.

Expensae pro exemplari conficiendo ac transmittendo, si quas quis forte obeat ac notificet, statim solventur.

De mandato Emi ac Rmi Dni Card. Urbis Vicarii.

Romae, ex Aedibus S. Tribunalis, die 9 Augusti anno Domini 1934.

PETRUS MATTIOLI, *Cancellarius.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

THE PONTIFICAL COMMISSION FOR THE INTERPRETATION OF THE CANONS OF THE CODE interprets doubts regarding (1) privileges of Cardinals; (2) the juridical standing of members of atheistic sects, in respect of ordination and marriage; (3) the election of an abbess; (4) dismissed religious; (5) confessions of persons at sea.

THE VICARIATE OF THE CITY notifies bishops, priests and laity to send copies of the writings of Pope Pius X to the Cardinal Vicar, as a step toward the beatification and canonization of the late Sovereign Pontiff.

THE PRIESTHOOD OF OUR BLESSED LORD IN THE MASS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In your issue of last April, page 375, Father Barry, writing on "The Priesthood of our Blessed Lord in the Mass", refers to a popular lecture of mine, *The Sacrifice of the Mass.*[1] The words to which he draws attention are the following: "As Christ is the invisible Minister of the Sacraments, so He is the invisible Priest of the Mass. Whoever baptizes, it is Christ who baptizes; whoever absolves, it is Christ who absolves; whoever offers at the altar, it is Christ who offers." This undoubtedly is Catholic doctrine, but it neither asserts nor denies the particular teaching in which Father Barry is interested, viz., that at every Mass Christ by a distinct act of "His sacred intellect and will offers Himself to His eternal Father".

[1] Gill, Dublin, 1926, pp. 13.

It would, however, be a mistake to suppose that by not openly admitting a personal act of adoration on the part of our Saviour in each Mass, we leave in doubt His close and loving participation in the Holy Sacrifice, thus restricting ourselves to a very bleak and frigid teaching. The doctrine that all grace given to us since the Fall is the grace of Christ—*omnis gratia est gratia Christi*—and the doctrine of the Mystic Body require us to hold that we and Christ are bound together in intimate coöperation. In any particular Mass, the sanctifying grace in all worthy souls present and the sacerdotal power (character) of the priest are held in being at every instant through Christ; He as Man is active not only in the production but also in the conservation of every grace whether *gratum faciens* or *gratis data*, and His activity is not merely entitative but proceeds from the ever-burning love of His Sacred Heart; and the sacrifice when completed is offered by Him to the Father. This offering, however, is not the offering of which Father Barry speaks; it is an offering such as that referred to in the concluding words of the following quotation from the Council of Trent. Speaking of Satisfaction as a part of Penance, the Council says:

> Neque vero ita nostra est satisfactio haec quam pro peccatis nostris exsolvimus ut non sit per Christum Jesum; nam qui ex nobis tanquam ex nobis nihil possumus, *eo* co-operante, *qui nos confortat omnia* possumus (cf. Phil. 4:13). Ita non habet homo unde glorietur; sed omnis *gloriatio* (cf. 1 Cor. 1:31; 2 Cor. 10:17; Gal. 6:14), nostra in Christo, *in quo vivimus, in quo movemur* (cf. Act 17:28), in quo satisfacimus, *facientes fructus dignos poenitentiae* (cf. Lc. 3:8), qui ex illo vim habent, ab illo offeruntur Patri, et per illum acceptantur a Patre.—(Denz B., 904.)

In not explicitly asserting or denying that Christ offers each Mass precisely as He offered the Sacrifice of the Cross, that is, by a direct personal act of adoration, I find that I have been following the example of Father Vermeersch.[2] It seems to me that in sermons, instructions and lectures meant for the general faithful, we should avoid opinion, however well supported, and confine ourselves to doctrine. I would therefore, for instance, omit the theory of Cardinal de Lugo and Cardinal

[2] *Theol. Mor.*, III, 282, ed. 1923.

Franzelin on the essence of the Holy Sacrifice, and the widely accepted theory of Father de la Taille on the relation of the Supper to the Cross; but, as I have noted already, omission by no means implies rejection. Some years ago I was asked to give an *imprimatur* to three or four works on the Mass in all of which it was stated that, at the Offertory, the priest offers bread and wine; here, again, it seemed to me that opinion was usurping the place of doctrine. I therefore requested the writers to adhere strictly to the Missal, which says that the priest offers the Host and the Chalice, and which shows by the tenor of the Offertory prayers that the priest is looking forward to the Consecration, and offers the Body and Blood of Christ.

Several years ago I dealt with the opinion which Father Barry discusses in such an interesting way. I may remark that, if a student asked me for advice as to how the question should be approached, I would not recommend him to begin with Suarez, or to make Suarez the basis of his work, as Father Barry has done. I would rather suggest that he start with Father de la Taille's *Mysterium Fidei*, pp. 167-180, 295-301, tracking down the numerous references and checking them by their contents.

✠ M. SHEEHAN,
Coadjutor Archbishop of Sydney.

MORAL OBLIGATION TO PAY DEFICIENCY JUDGMENT.

Qu. John, a man with a family, borrowed $10,000 at the bank and mortgaged his farm. His wife signed all papers in the negotiations. The bank forecloses and in the sale of the farm realizes only $7,000. The bank procures a deficiency judgment for $3,000. John has $5,000 in Liberty Bonds, but in anticipation of the bank's action has put them aside in envelopes and marked them as the property of his children.

Is John bound in conscience to pay the deficiency judgment?

Resp. The fact that the notes involved in the loan were signed by John's wife rather than himself has no bearing on his legal or moral obligation, inasmuch as he is the one held responsible by the Court. Inasmuch as the bank was able to get a judgment for the difference between the price realized

from the sale of the mortgaged farm and the amount of the loan, it is clear that the legal liability incurred by John extended beyond the property mortgaged and given as security for the loan. In other words, John incurred a legal obligation for the full amount of ten thousand dollars, regardless of the amount which was ultimately obtained from the property given as security. In this situation, John's moral obligation to repay the full amount of the loan is quite as clear as his legal obligation. Hence he is obliged to pay the three thousand dollars still due from the proceeds of his Liberty Bonds, if he has no other resources. The device of putting the bonds in envelopes and marking them as the property of his children does not cancel his obligation to the bank. The moral theologians permit a person to defer the payment of a debt if immediate satisfaction of the obligation would mean such grave hardship as a decline to a lower social status, but they do not put the inability to provide for one's children in the distant future among the factors that would excuse one from present payment of lawful debts.

THE POWER OF THE ORDINARY IN THE INTERPELLATIONS.

The scope of this contribution is not to treat exhaustively the intricate question of the interpellations of the Pauline Privilege, but only to present what we believe is the practical and lawful as well as valid solution of certain cases that arise in the United States. Many converts to the faith were married before their conversion and now wish to contract a new union. They present either certain or doubtful cases of the Pauline Privilege, and so they are covered by canon 1127. But one feature in particular often intrudes itself to create a problem, namely the interpellations. These are a regular part of the application of the Privilege, but in some cases are either impossible or useless or gravely dangerous to make. Yet the convert is in the urgent necessity of contracting the new marriage, and recourse to the Holy See would delay that marriage, with serious inconvenience to the parties concerned. One might think that canon 1125 would cover such cases. (In fact a thesis for the Doctorate in Canon Law is now in preparation under a renowned canonist's direction which will defend the

position that the sense of canon 1125 is not merely territorial but also personal, applying namely not only to a generally existing condition in a country, but even to the special difficulty of a particular case.) This eventually may be the solution of the cases we consider, but even at present we feel that these cases are provided for in the common law, enabling the Ordinary to grant the so-called dispensation from the interpellations in these extraordinary circumstances, without having recourse to the Holy See.

To avoid misunderstanding we borrow Fr. Capello's summary on the interpellations, before taking up the particular cases more at length. All theologians admit that the interpellations are required for the lawful use of the Pauline Privilege. The Holy See further urgently insists on them, even when they are useless and when the departure of the infidel is certainly known from other sources. Theologians dispute whether the interpellations are required for the validity of the second marriage contracted by the convert. They question the validity of this marriage when, without interpellations, even though the infidel's obstinacy is morally certain, the convert contracted a second marriage. Again they doubt the validity of the second marriage, where the interpellations were omitted, because making them presented grave difficulty or danger. This difficulty or danger must be such in the mind of the Sovereign Pontiff and the judgment on this fact is reserved to him. Where the departure is not a fact or is doubtful, seemingly the second marriage is invalid. Where the departure is certain, but the interpellations were unlawfully omitted, i. e. without a declaration of the Holy See, the second marriage is invalid, but only by a positive law of the Church. This was the truer opinion before the Code from the decisions of the Holy See, and is still more true after the Code from canon 1121, § 1, which makes explicit mention of validity. Yet it is not absolutely certain, as neither the Code nor the decisions alleged deal specifically with the case where the interpellations were useless or impossible.

After all, the condition of the Pauline Privilege is the physical or moral departure of the infidel, not the proof of this departure. Yet the Church can demand and *de facto* does demand this proof under pain of invalidity of a second mar-

riage. Let us remark further that the Code avoids the expression "dispensation" from the interpellations, and states in canon 1121, § 2, "unless the Holy See declares otherwise"; again, in canon 1123, "if the interpellations were omitted by the declaration of the Holy See". The Holy See does not in most cases grant a dispensation from the divine law, but merely declares that the facts are such in a given case that the particular mode of proof, the interpellations, is not required that the Pauline Privilege be in effect. Thus Capello, *De Sacramentis*, t. III, nn. 774 ss. *passim* (1923).

We will now remove from the field of discussion the question as to whether the interpellations are of divine law. It is immaterial when we face a case where in the judgment of the Holy See the interpellations are not necessary to establish with certainty the condition of the Pauline Privilege. Certainly nothing then stands in the way of the application of the Privilege save the positive law of the Church. We turn then to consider Capello's statement that this set of circumstances must be so in the mind of the Sovereign Pontiff and that the judgment on this fact is always reserved to him.

Cardinal Gasparri, treating of this question,[1] remarks that some canonists of the greatest authority thought the law of interpellations did not bind where it is already certain that the infidel has departed or that his reply to both questions will be in the negative. He cites Benedict XIV, who styles this opinion the more common. The illustrious Cardinal goes on to say that the opinion is speculatively true, but as a matter of fact the Church has never approved it and on the contrary has declared that even in this case the interpellations must be made or a dispensation asked. The decisions of the Holy Office to this effect are numerous, but we must not be misled by their apparently sweeping character; for one of them at least furnishes the way out of the difficulty, when it contemplates specifically the case where there is urgent necessity and time does not permit recourse to the Holy See. Thus the Holy Office, through the Propagation of the Faith, 11 August, 1859, directed the bishops and vicars apostolic to dispense from the interpellations as delegates of the Holy See.

[1] *De Matrimonio*, t. II, n. 1142 (1932).

The wording of the response recalls the emergency canon of the Code, 81, and we cannot but conclude that under the power which this canon gives the Ordinary, he would be justified in more difficult cases in granting the dispensation from the interpellations.[2] The divine law having been removed by the circumstances, only the positive law of the Church stands in the way, and by canon 81 the Ordinary is empowered to dispense from this law whenever the Holy See is accustomed to dispense. Ordinarily, judgment on these circumstances is reserved to the Holy See, as Fr. Capello rightly says; but where there is urgent necessity and no time for recourse, the Ordinary not only may but should act in virtue of this canon. And he shall take as his norm in deciding the act the numerous decisions of the Holy See as well as the causes alleged in various declarations issued by the Holy See, the so-called dispensations from the interpellations. Notable among them is the cause that the interpellations are useless, but also where they are impossible, either physically or morally, because of grave danger or difficulty to the convert. Whether one is prepared to hold that canon 1125 constitutes a general dispensation from the interpellations wherever the circumstances referred to therein are personal and particular, is not the question. Nor is it a matter of a bishop arrogating to himself the right to judge about a fact, judgment on which has been reserved to the Holy See, but only that the bishop use prudently the power given him by law to provide for an emergency and that according to the directions contained in that very concession. He merely dispenses from an ecclesiastical law, from which the Holy See is accustomed to dispense, and he follows in that the norm of judgment given him by that same Holy See.

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[2] Cf. "Dispensation from Interpellations", ECCLESIASTICAL REVIEW, LXXXVI (1932), 533-537, where this point is discussed at greater length and a more complete argumentation leads to the same conclusion.

SERMONS AT MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

After a recent mission in our parish one of our parishioners came to me with some suggestions that might be useful if in some way they could be brought to the attention of missionaries and priests in general. I know of no way by which this can be better done than through the pages of THE ECCLESIASTICAL REVIEW.

Doubtless we priests would be much helped in our preaching and in the discharge of all our public functions if we knew a little bit more about what is going on in the minds of the people in the pews. To the great credit of the Catholic people it has to be said that their reverence and respect for the clergy are so great that they hesitate to criticize even when they have very good grounds for doing so. Priests have faults and make mistakes; and it is only by knowing them that we can hope to make an effort to correct them. Of course, missionaries have to preach to all clases of people, most of whom are of the less educated order, and consequently they are bound to say some things that will offend the sensibilities and spiritual conceptions of some who may be listening to them. But in regard to this, it may be asked if we should always cater to the lower elements without ever hoping to raise the masses to a higher plane of Christian intelligence, life and practice? Must we suppose that the great majority of the faithful are always floundering in the low marshes of the spiritual life, and so must keep our preaching down to their level? As a matter of fact, before the dawn of this jazz age preachers of missions and all other preachers struck a far higher tone, and never thought of descending to the slang, vulgarity and crudities about which one hears objections made.

The person to whom I refer is a convert to the Catholic Church and is infinitely happy in his Faith. He has found the Church to be a wise and merciful mother. There is just one small matter to which he cannot reconcile himself—not a matter of faith, but merely one of method. It has to do with missions.

He has attended one mission since his conversion. He found it to be full of talk on unrepentant deathbeds, judgment and

hell-fire. And there was much "wise-cracking." He remembers one story in particular about a girl who pretended a bottle of gin was a bottle of Holy Water, so that her mother would not drink it all up. This was a "true story".

Perhaps I shall be told that the average person must be made to do right through fear. I wonder if it is ever a stronger motive than love? I know the case of a woman of very humble birth and little education who, a little over a year ago, was not attending to her religious duties. She said she knew she was committing mortal sin but that somehow this knowledge did not "register" with her. When asked whether she was not showing great ingratitude to God she was astonished. *She had never heard of gratitude to God.* All she knew was fear and this did not "register". Now she is a good practising Catholic, due to a better knowledge of God's love.

Mortal sin, judgment, hell—all of these vital points must be preached and must be borne in mind; but surely God's love and mercy are just as vital.

It seems to me that there is much point in what my informant has to say and I pass it on to my fellow priests for their consideration and for any comment they may wish to make on it.

SACERDOS

FACULTIES TO ATTACH INDULGENCES TO RELIGIOUS ARTICLES AND THE PRIVILEGED ALTAR.

Qu. 1. Is it necessary for a priest first to become a member of either the Holy Name Society, or of the Society for the Propagation of the Faith, or of St. Joseph's Union for a Happy Death, in order to make application for and to receive the privileges mentioned?

2. Is it safe, is it orthodox for a priest to state (always being cautious in his language), that in consequence of his personal plenary indulgenced privileged altar he "may" by each Mass free some soul, designated by the donor of the Mass stipend, or by himself, out of Purgatory; and, if the designated soul does not need it, any other soul, nearest and dearest to the donor of the stipend, or to himself, not saying that he infallibly must do so, will do so, but "may", because we do not know for a certainty what God will be pleased to do about the application of a plenary indulgence? If this may not be safely said, then—

3. What is the import of the application of a plenary indulgence for the souls in Purgatory and for ourselves?

4. What, then, in regard to plenary indulgences, is included in the Power of the Keys, as given by our Lord to St. Peter and, consequently, to the Popes (Mt. 16: 19)?

5. If the plenary indulgence of a privileged altar, or of a rosary of five decades, recited in a church or chapel where the Blessed Eucharist is reserved, or of the devotion Via Crucis in church or by invalids at home, does not mean that by it a soul "may" be freed from Purgatory, what, then, does it mean? What can be safely taught, safely believed, about it?

6. Are the opinions of equal weight, *pro* and *con,* whether it is ethical or unethical for a priest to let it be known that he has a personal privileged altar and that he has the faculties of blessing rosaries with the Dominican and Crozier indulgences?

7. Do priests, who obtain the privilege of a personal plenary indulgenced privileged altar and the power of blessing rosaries and of attaching to them those high indulgences, which the Pope grants by his blessing, also obtain the power to bless crosses, inlaid with wood, and endow them with the blessing and plenary indulgence of the Via Crucis for making on them the devotion of the Stations at home by the sick? If not, how can those powers be obtained? It is a well-recognized fact that this faculty cannot be used by any one in any town where there are Franciscans, since they retain exclusive right to do so.

8. Since the bishop cannot give these powers and privileges, and because they are not subject to his approval, when granted, can he arbitrarily take them away, or prohibit priests who have them from promulgating the fact and from using them?

Resp. 1. There is nothing in the recent decree of the Sacred Penitentiary[1] to indicate the necessity of joining any such society as is mentioned before the faculties to bless rosaries, etc., and to enrich them with indulgences can be obtained. All that the decree requires is that the request sent to the Sacred Penitentiary be recommended by the petitioner's proper Ordinary.

Before answering the second question let us turn to the third, fourth and fifth.

[1] 20 March, 1933—*Acta Ap. Sedis,* XXV (1933), 170-171; cf. ECCLESIASTICAL REVIEW, LXXXVIII (1933), 618-619, 621-622; LXXXIX (1933), 182.

3. In granting a plenary indulgence for a Mass celebrated at a privileged altar (even if it is a personal privilege), the Church—as far as her purpose is concerned—intends an indulgence that would *per se* deliver from Purgatory the soul to which it is applied. But since indulgences are applied to the Poor Souls not by way of jurisdiction but through intercession,[2] the degree in which the indulgence actually benefits the favored soul depends upon God's merciful acceptance.[3] It may justly be hoped that our merciful Lord will apply the indulgence in its full extent to a soul in Purgatory. Nevertheless there is no certainty of this in any particular case. That is the reason why the Church permits and even urges the faithful to have several Masses with the plenary indulgence of a privileged altar offered for every soul.

It is certain that the Church can grant the indulgence of a privileged altar in such a manner that it may benefit more than one soul and not only those for whom the Mass itself is applied.[4] Yet the practice of the Holy See to-day is to benefit by that indulgence but one soul in Purgatory, namely the one for whom the Mass is offered;[5] or, if the Mass is offered for several souls in Purgatory, any one of these.[6]

[2] ". . . pro defunctis per modum suffragii".—Canon 911.

[3] "Utrum per indulgentiam altari privilegiato adnexam intelligenda sit indulgentia plenaria animam statim liberans ab omnibus purgatorii poenis, an vero tantum indulgentia quaedam secundum divinae misericordiae beneplacitum applicanda?

R. "Per indulgentiam altari privilegiato adnexam, si spectetur mens concedentis et usus Clavium potestatis, intelligendam esse indulgentiam plenariam, quae animam statim liberet ab omnibus purgatorii poenis; si vero spectetur applicationis effectus, intelligendam esse indulgentiam, cujus mensura divinae misericordiae beneplacito et acceptationi respondet." — S. C. Indulg., 28 Julii, 1840—*Decreta Authentica Sacrae Congregationis Indulgentiis Sacrisque Reliquiis Praepositae ab anno 1668 ad annum 1882 edita* (Ratisbon: Fr. Pustet, 1883), n. 283.

[4] Cf. S. C. de Indulg., *Tolosan.*, 31 Januarii 1848—*op. cit.*, n. 348.

[5] In this case it is not necessary to make a special intention to apply the indulgence of the privileged altar; the privilege accrues to the soul for which the Mass is offered by the very application of the Mass for that soul, as was declared by the Congregation of Indulgences, 12 March, 1855: "1° Utrum Missa celebrata ad altare privilegiatum sit per se privilegiata, vel necesse sit, ut vel offerens eleemosynam vel sacerdos intendat applicare privilegium? . . . Ad 1^m: Affirmative ad primam partem, Negative ad secundam . . ." — *Decr. Auth. S. C. Indulg.*, n. 366.

[6] "I.—An Indulgentia Altaris Privilegiati separari possit ab applicatione seu fructu sacrificii, quando Sacrificium est celebratum pro defunctis?

"II.—An eadem Indulgentia Altaris Privilegiati separari possit, quando celebratur Sacrificium pro vivis, ita ut Indulgentia praedicta applicari possit pro defunctis ad libitum Celebrantis?

When a Mass is offered at a privileged altar for all or several Pour Souls, the donor of the stipend or the celebrant may designate from among them one soul that is to benefit by the indulgence of the privileged altar. While this designation is usually advised, it is not at all necessary; if the designation of one of the souls for whom the Mass is offered up as the beneficiary of the plenary indulgence of the privileged altar is omitted, the indulgence is nevertheless not lost.[7] But the indulgence cannot be applied to any soul if the Mass is offered up at once for both the living and the deceased.[8]

Finally, canon 918, § 2 renews the prohibition against exacting a larger stipend for a Mass to be said at a privileged altar.[9]

"III. — Quomodo intelligenda sit inscriptio, quae reperitur in aliquibus altaribus, huius tenoris; 'Altare Privilegiatum pro vivis atque defunctis'?

"Ad I^{um} et II^{um}: *Negative.*

"Ad III^{um}: Interpretanda est ita, ut tam pro vivis, si in Altari, de quo agitur, Missae Sacrificium pro vivis applicetur, intelligatur concessa Plenaria Indulgentia; pro vivis ad modum iurisdictionis, pro defunctis ad modum suffragii." — S. C. de Indulg., *Squillacensis*, 25 Augusti 1897— *Acta Sanctae Sedis*, XXX, 278-279. Privileged altars *pro vivis atque defunctis*, mentioned in n. III, are somewhat numerous in Rome, but in other places they are rare exceptions. Cf. Beringer, *Die Ablässe* (15. ed., Paderborn: F. Schöningh, 1921), I, n. 979.

A similar declaration was given by the Congregation of Indulgences, 19 December, 1885: "V. Utrum Indulgentia Plenaria altaris privilegiati personalis 1° debeat a sacerdote qui Actum heroicum charitatis emisit, applicari animae pro qua Missam celebrat? aut 2° possit applicari pro libito cuivis Defuncto? aut 3° debeat applicari animabus quas B. V. Maria a Purgatorio liberari cupit?

"Ad V. *Ad primam partem Affirmative;* hoc enim modo privilegium Altaris conceditur a Summo Pontifice: *ad secundam et tertiam partem provisum in responsione ad partem primam.*"—*Acta Sanctae Sedis*, XVIII, 337-339.

"14. Si domanda infine se un sacerdote il quale applica la Messa per una persona vivente celebrando ad un altare privilegiato, possa applicare l' Indulgenza dell' altare ad un' anima del purgatorio.

"Ad 14. Negative . . . *Quandocumque sacerdos aliquis Missam pro anima, quae Deo in charitate coniuncta ab hac vita migraverit, ad praedictum altare (privilegiatum) celebraverit, anima ipsa de thesauro Ecclesiae per modum suffragii Indulgentiam impetrabit. . . .*" — S. C. S. Off., *Marianopol.*, 8 Julii 1846—*Fontes*, n. 898.

[7] "2^{m}. Num apud Trappenses in Missa quae quotidie celebratur pro pluribus (fratribus scilicet propinquis et benefactoribus), indulgentia altaris ad unum ex iis limitetur?

"Ad 2^{m}: *Affirmative.*

"Ad 3^{m}: *Negative.*"—S. C. Indulg., 19 Junii, 1880—*Decr. Auth. S. C. Indulg.*, n. 451.

[8] "I. Utrum Indulgentia altaris privilegiati possit lucrifieri pro anima unius defuncti, si respectiva Missa offertur non tantum pro defunctis, sed simul etiam pro vivis?

"Ad I. Negative . . ." — S. C. Indulg., 23 Januarii 1901—ECCLESIASTICAL REVIEW, XXIV (1901), 501-502.

[9] "Pro Missis celebrandis in altari privilegiato nequit, sub obtentu privilegii, maior exigi Missae eleemosyna." Cf. S. C. Indulg., decr., 19 Maii 1761—*Decr.*

A contrary demand would be a form of simony *iuris ecclesiastici*.[10] Canon 918, § 2 does not, however, prevent one from asking a higher fee on account of a special title,[11] provided it is really extrinsic, e. g. a late hour or the great distance to go in search of a privileged altar. But finding a privileged altar will never constitute such a title, if the celebrant enjoys a personal privilege of a privileged altar; and rarely will it be a just title when the Mass is to be said at an altar that is privileged, since nearly every parish church enjoys at least one privileged altar.[12]

4. There is an important difference between indulgences granted the living and those applicable to the Poor Souls. In granting indulgences to her members on earth the Church draws upon her treasure of merit and by an act of jurisdiction applies of that treasure sufficient to release the recipient in part or whole from the temporal punishments still remaining for his forgiven sins. The only hindrance to the recipient's benefiting to the full extent of the indulgence is his subjective lack of the necessary dispositions. Over the souls of the departed, however, the Church no longer exercises any jurisdiction; out of her treasure she can help them by intercession (*per modum suffragii*). The soul in Purgatory benefited by the indulgence is not absolved from its punishments, since it is not subject to the Church's power of the keys; but neither is the living member of the Church who gains the indulgence for the Poor Souls thus absolved, since in this case the indulgence would have been applied effectively to him and could no longer be transferred. It is rather to be explained thus: the Church by an act of jurisdiction grants the living the *right* to a determined quantity of merit for expiation and satisfaction with the

Auth. S. C. Indulg., n. 228; S. C. de Prop. F., decr., 13 Aug., 1774—*Coll. S. C. P. F.*, n. 507, where it is recalled that according to a declaration of the Congregation of Indulgences a violation of this prohibition entails the loss of the personal privilege; or, if the Mass is celebrated at a privileged altar, the loss of the indulgence itself in this instance.

[10] Beringer, *Die Albässe*, I, n. 992; Charles Augustine, *A Commentary on the New Code of Canon Law* (St. Louis: B. Herder Book Co., 1920), IV, 369; Blat, *Commentarium Textus Codicis Iuris Canonici* (Rome: Typographia Pontificia in Instituto Pii IX, 1920), vol. III, pars I, p. 369.

[11] Charles Augustine, *loc. cit.*; cf. Pont. Com. ad C. C. auth. interpret., 13 Dec. 1923—*Acta Ap. Sedis*, XVI (1924), 116.

[12] Canon 916 empowers Ordinaries to enrich one altar in every parish or convent church with this privilege.

liberty of applying this portion of the Church's treasure to the Poor Souls. In this manner the concession of the indulgence is an act of jurisdiction on the part of the Church; still the application to the Poor Souls is not a judicial absolution *per modum iurisdictionis*, but an intercession *per modum suffragii*. But the intercessory power of indulgences does not rest on the authority and merit of the Church alone, but also upon the merits of Christ and His Saints.

It is the common teaching that an indulgence offered for a certain soul in Purgatory will be applied to it by God and as a rule in its full measure. Nevertheless there is no infallible certainty that this is so either in general or in individual cases, for on the one hand the Congregation declared that this must be left to the mercy of God,[13] and on the other hand in His inscrutable mercy God may make a limited application perhaps, because of the greater burden of punishment still owed by the soul or because of its neglect of the Souls in Purgatory while upon earth or because of the lack of fervor and devotion on the part of him who performs the prescribed good works.[14] Hence it is that, despite her confidence in the fullest efficacy of indulgences, also of that of the privileged altar, the Church fosters the practice of the faithful of continually applying indulgences to the Poor Souls.[15]

5. It must now be evident that, strictly speaking, the indulgence of a privileged altar or any other plenary indulgence "may" deliver a soul out of Purgatory; but why does one desire to be at once so precise and concise? More of this immediately.

2. With these points premised we are in a better position to reply to our inquirer's second question. It is not true that, if the soul for which the Mass is offered up, does not stand in need of the indulgence, it will benefit "any other soul, nearest and dearest to the donor of the stipend or to himself". As was proved above, the Church does not grant this indulgence to any soul unless it is at least one among several for which the Mass itself is offered.

[13] *Vide supra*, note 3.

[14] This latter has of course no bearing on the indulgence attached to a Mass said at a privileged altar.

[15] Cf. Beringer, *Die Ablässe*, I, n. 37-46.

The statement that " in consequence of his personal plenary indulgence privileged altar a priest [16] may by each Mass free some soul . . . from Purgatory, . . . not saying that he infallibly must do so, will do so ", is in itself correct. But will it convey the correct meaning to the faithful who do not pay close attention to the guarded words of a priest whom they trust? Our inquirer realizes full well that the import of the mere word " may " in this connexion will escape the generality of his hearers. To run this risk not only " may " but must lay a priest who is so " cautious in his language ", open to the charge of dishonorable ambiguity. There is reason to surmise from the question that the priest realizes the danger of being misunderstood in his guarded language and of letting his unwary hearers get a false view of the indulgence of a privilege altar. These inquiries themselves betray the fear that his words will lead his hearers into overlooking the almost hidden " may " and draw a wrong conclusion which the strict tenor of his words would not convey to one as " cautious " in appraising his language as he is in formulating it. Sincerity and a genuine desire that his hearers be correctly informed concerning the effect of this other indulgence will not permit a priest to stop at a statement that must lead his hearers into error. A priest of Him who is " the Way, the Truth and the Life " will not be so chary of words that his hearers must mistake his meaning; he will make the real value of an indulgence for the Poor Souls clear to the faithful and rather employ the uncertainty as to the actual degree in which indulgences benefit the Poor Souls as a new incentive to a more frequent application of indulgences to them.

Or does such a priest perhaps hope that, if the faithful are led into an error regarding the indulgence of the privileged altar, they will make more offerings for Masses to which is attached an indulgence of the privileged altar? If so, such a one is of a mercenary spirit altogether unworthy of a true shepherd of his people. If he raises the stipend in view of his being privileged to say Mass with the indulgence of a privileged altar, he makes himself guilty of simony and moreover frustrates the very means of his cupidity by forfeiting the privilege he enjoys or the one indulgence he would apply.

[16] Whether the *priest* frees the soul from Purgatory may be open to challenge. The point need not be pressed here.

6. The point underlying this question is difficult to fathom. The present writer is not aware of any specific opinion of authors as to whether the practice here described is "ethical or unethical"; still less as to what is said *pro* and *con*. He believes, however, that a distinction is necessary. If the purpose of the priest in making known to the faithful that he enjoys the faculties in question is to offer them the opportunity of profiting by them and of indirectly benefiting the Poor Souls by making it possible for the faithful to gain more indulgences, his practice is above reproach and entirely commendable. But if he primarily intends it to become a source of revenue or other advantage to himself, he is betraying a trust: if his actions are not simoniacal, his motives are most reprehensible. The priest of strong faith and fervent zeal will not allow himself to be ensnared in a cupidity that amounts to trafficking in indulgences. He will rather be guided by Mother Church and, shunning everything that even remotely bears an appearance of unpriestly cupidity or unholy traffic in sacred things, he will use the faculties which the Church has committed to him for the welfare of the people entrusted to him and for the benefit of the souls of the faithful departed in Purgatory.

7. The faculty of enriching crucifixes with the indulgences of the Way of the Cross does not necessarily accompany such other faculties as our inquirer mentions. It was formerly enumerated among those obtained through membership in certain pious associations, whose catalogue will have to be examined to learn whether a given list included this faculty. And priests who were on the first of April, 1933, members of associations that had obtained this faculty, still retain it.

Priests who desire to obtain this faculty can not acquire it henceforth by joining such associations; neither can others than Franciscans henceforth be given it even by the Minister General of the Order of Friars Minor, as formerly,[17] but they must obtain it from the Sacred Penitentiary.[18]

[17] S. C. Indulg., 15 Martii 1884, n. 1—M. Sleutjes, *Instructio de Stationibus S. Viae deque Crucifixis Viae Crucis* (5. ed., Ad Claras Aquas: Coll. S. Bonaventurae, 1927), n. 12, 69.

[18] Decr., 20 Martii 1933—*Acta Apostolicae Sedis*, XXV (1933), 170-171. Whatever faculties to subdelegate this power vicars and prefects apostolic (cf. A. Iglesias, *Brevis Commentarius in Facultates quas Sacra Congregatio de Propaganda Fide Dare Solet Missionariis* [Turin: P. Marietti, 1924], p. 99) and other Ordinaries may have obtained, are not affected by the above decree of the Sacred Penitentiary.

8. Faculties to attach indulgences to religious articles, a personal indult of a privileged altar and the like which a priest has lawfully obtained from the Holy See, either directly by a special rescript or indirectly through some pious association, cannot be taken away by an Ordinary; for he cannot undo the action of the Supreme Head of the Church. Not even if a priest makes himself guilty of simony or other abuse in connexion with them, can he revoke them. Certain privileges (e. g., the personal indult of a privileged altar, as was shown above) are lost by simony in the use of them: if then the Ordinary finds the priest guilty of the crime, he can also declare the indult lost and forbid him to use the faculty he has forfeited.

Neither can the Ordinary merely *forbid* a priest to use the faculties which he has received from the Holy See. They constitute not only a power but also a right to use that power: both are granted by the Supreme Pontiff and only the latter can forbid their use.

There is, however, one exception to the above. Sometimes these faculties contain the clause *de consensu Ordinarii*, or *de consensu Ordinarii tui*, or *de consensu Ordinarii loci*. If the latter clause is inserted, the consent, i. e. the permission of the diocesan Ordinary is required for the valid use of the faculty; if either of the first two clauses is inserted, then exempt religious need permission of their major superior; all other priests, that of the local Ordinary.[19]

Finally, the Ordinary cannot prevent priests who proceed in conformity with the teaching and practice of the Church in these matters, from making it known that they enjoy facul-

[19] "V. Per rescriptum 31 Decembris 1871, quod prorogatum fuit ad aliud septennium tum 16 Junii 1878, tum 7 Junii 1885, quaedam facultates ac privilegia a Summo Pontifice Pio IX nonnullis presbyteris concessa sunt, sed cum expressa clausula *de consensu Ordinariorum;* quaeritur autem—1°) Utrum sine hoc consensu invalide quis illis facultatibus ac privilegiis uteretur? Et quatenus affirmative—2°) Utrum singuli sacerdotes qui illis facultatibus ac privilegiis uti volunt singillatim recurrere debeant ad Ordinarium, ut ipsius consensum obtineant? — 3°) An vero Ordinarius omnibus et singulis sacerdotibus suae Dioecesis, qui nempe conditiones requisitas adimpleverint, suum consensum in globo dare valeat? — 4 Quin imo, an sustineri possit quod, approbante Ordinario existentiam pii operis a Propagatione Fidei in sua dioecesi, eo ipso sat conditioni eius consensum obtinendi consultum sit?

"Ad 1m, 2m, 3m partem dubii V.: *Affirmative.*

"Ad 4m partem: *Negative.*"—S. C. Indulg., 16 Julii 1887, — *Acta Sanctae Sedis*, XX, 60-63. Cf. Beringer, *Die Ablässe*, I, n. 834.

ties which they are prepared to use for the benefit of the faithful and of the Poor Souls.

While the Ordinary can neither take these faculties away nor forbid use of them, he still retains his right and duty of overseeing all religious matters in his diocese. In particular he can and must prevent and eliminate abuses in the use of the faculties. When this question is considered in connexion with those above, one can scarcely escape the suspicion that the bishop correctly appraises the danger for Catholic doctrine and practice in the manner in which some priests mislead their hearers and seek to profit, perhaps simoniacally, by their special faculties. If such are the actual circumstances, the bishop is fully justified in taking steps to put an end to an abuse that can become a scandal to the faithful and a stumbling-block to those outside the fold. Thus, to go for an example to our inquirer's own statement, if an Ordinary discovers that a priest, "always being cautious in his language," limits himself to the statement that "in consequence of his personal plenary indulgence privileged altar he 'may' by each Mass free some soul designated by the donor of the Mass stipend, or by himself, from Purgatory, and, if the designated soul does not need it, any other soul, nearest and dearest to the donor of the stipend or to himself, not saying that he infallibly must do so, will do so, but 'may'" — in such a case the bishop may absolutely forbid the priest to repeat the statements in so far as they are false and contrary to the practice of the Church; he can moreover command him, when speaking of the indulgence of the privileged altar, to cease his practice of "always being cautious in his language", to put aside all ambiguity and to impart to the faithful the correct explanation of this privilege or otherwise to observe complete silence on the question.

VALENTINE T. SCHAAF, O.F.M.

WAS OUR LADY BAPTIZED?

Qu. Was the Blessed Virgin ever baptized? If so, what proof have we for it? I read in a certain Life of the Blessed Virgin that Jesus Christ baptized His Mother in the River Jordan by pouring water on her head, and using the form which we use to-day, while

they stood in the River. This happened perhaps in the first year of our Lord's ministry. Why was the Blessed Virgin baptized? Was it to remove original sin or the remains of original sin? How did original sin get to her? She is the Immaculate Conception. We are supposed to know what that is. Was it to make her a Christian, a child of God and an heir of heaven? She was the Mother of God. Why was she baptized?

Resp. Father Tanquerey sums up the common teaching of theologians concerning the reception of the sacrament of Baptism by the Blessed Virgin, on page 824, No. 1262, d, of his second volume of Dogmatic Theology (twenty-third edition, 1931): "Beata Virgo Baptismum probabiliter suscepit, non quidem ut remedium originalis peccati, sed tanquam signum quo signantur membra Ecclesiae et fiunt apta ad recipienda cetera Sacramenta. Insuper recepit Eucharistiam, quae ipsi ministrata fuit post Pentecosten, ut fertur, per Apostolum Joannem. Accepit etiam plenitudinem donorum Spiritus Sancti in die Pentecostes."

This assertion is developed and proved by the Rev. J. B. Terrien, S.J., in his scholarly work, *La Mère de Dieu et la Mère des Hommes*, second volume, pp. 238-239. This learned and accurate theologian, who taught dogmatic theology in the Catholic Institute of Paris in the last decade of the nineteenth century, shows that the sacrament of Baptism was useful to the soul of the Blessed Virgin, not indeed in order to purify her from the stain of original sin, or from any sin of any kind, but in order to incorporate her externally and officially in the mystical body of Christ which is the Church; also in order to bestow on her an increase of sanctifying grace, and, above all, in order to imprint on her soul the indelible character of Baptism which is, according to St. Thomas, a "potentia passiva" enabling a Christian to receive validly the other Sacraments. If Mary had not been baptized she would have been deprived (when later on she received Holy Communion at the hands of the Apostles) of the special fruits which sacramental Communion produces *ex opere operato* only in a baptized person, according to the well known axiom: "Baptismus est janua aliorum sacramentorum."

As for the particulars given by some pious writers in regard to the place or date or other circumstances of Mary's Baptism, they have no solid historical or dogmatical foundation.

INDULT GRANTED DIOCESE OF ST. LOUIS IN 1829 CANNOT BE USED IN WISCONSIN.

Qu. The March issue (page 316) discussed the application to Wisconsin of the indult granted 19 January, 1859, to the Province of St. Louis. There is no difficulty here, as the *Ordo* for the Province of St. Louis, Chicago, Milwaukee and Santa Fe, for 1934, p. 7, *Privilegium 2*, clearly shows. The real question is whether or not we of Wisconsin also enjoy the indult of 13 September, 1819, which the Ordo styles *Privilegium 1*.

Since Wisconsin enjoys *Privilegium 2*, which was granted to the Province of St. Louis, why should it not enjoy *Privilegium 1*, which was granted to the same province? Note that Illinois, Iowa and Minnesota, states bordering on Wisconsin, enjoy *Privilegium 1*.

Again, some of the older priests in the state claim that they make use of *Privilegium 1*, because, as they claim, Wisconsin was certainly included in the territory named (St. Louis Province), although the state is not expressly mentioned. They make much of the phrase *certo valet*, which the Ordo applies to *Privilegium 1*. From this phrase they infer that there are other states besides those expressly mentioned, in which *Privilegium 1* obtains.

Resp. Careful study of the meagre data at hand concerning the indult itself compels the present writer to conclude that the indult referred to as *Privilegium 1* never did and does not now apply to the State of Wisconsin.

The mistake under which our correspondent and, as he states, his confrères are laboring is their supposition that the indult was granted to the *Province* of St. Louis before that Province was even erected. In fact, the date, 13 September, 1819, is manifestly wrong, for the Ordo states that the indult was granted "ad preces Revmi Ep. S. Ludovici et Admin. Apost. Novae Aureliae". The diocese of St. Louis was not erected until 1826.[1] After the transfer of Bishop Du Bourg to Montauban in France, Bishop Rosati was appointed Bishop of St. Louis and Apostolic Administrator of the diocese of New Orleans in 1827.[2]

[1] Leo XII, brief, *Quod fel. rec.*, 18 July, 1826—Donald Shearer, *Pontificia Americana* (Franciscan Studies, n. 11, New York: Wagner, 1933), p. 147-148.

[2] Leo XII, brief, *Quum post acceptas*, 20 March, 1827—Shearer, *op. cit.*, p. 151-152.

A more likely date, 13 September, 1829, is assigned to the indult by Wapelhorst.[3]

The indult of 13 September, 1829 (called *Privilegium 1* in the *Ordo*) was granted to the *diocese* of St. Louis and obtains in all that territory which once belonged to the diocese of St. Louis, i. e. to upper Louisiana and the western half of Illinois, as is mentioned in the *Ordo*.

The deciding factor of the question is: Did Wisconsin at any time belong to the diocese of St. Louis? As far as Wisconsin is concerned, the diocesan development is as follows. All the territory which comprised the United States of America when the first diocese was erected was embraced in the one See of Baltimore.[4] This included the entire present state of Wisconsin.

In 1808 the diocese of Bardstown (later Louisville) was erected. This embraced the present states of Kentucky and Tennessee and all the territory lying north of the Ohio River and west of Pennsylvania.[5] When the diocese of Cincinnati, embracing the State of Ohio, was erected in 1821, its first bishop was charged with the administration of the "provinces" of Michigan and the Northwest,[6] which "provinces" were later erected into the diocese of Detroit in 1827,[7] and in 1843

[3] *Compendium Sacrae Liturgiae* (10 ed., New York: Benziger Brothers, 1925), n. 77, 2. This date has a bearing on the extension of the indult to western Illinois. If the rescript was issued in 1819, it would not apply to Illinois, which never belonged to the diocese of Louisiana. If in 1829, then, it obtains in the western half (not the whole) of Illinois, which on the erection of the diocese of Vincennes was united to the diocese of St. Louis. Cf. Gregory XVI, brief, *Maximas inter*, 6 May, 1834—Shearer, *op. cit.*, p. 183-185. Cf. Thomas B. Nolan, *The Historical Geography of the Catholic Church in the United States* (1789-1931), Washington, 1932, p. 8, map VIII. This is a typewritten dissertation for the M.A. degree, deposited in the Library of the Catholic University of America. An inquiry addressed to Father Nolan elicited the acknowledgment that this apportionment of western Illinois to the diocese of St. Louis took place only at this date.

[4] Pius VI, brief, *Ex hac apostolicae*, 6 November, 1789—Shearer, *op. cit.*, p. 81-84. Cf. Nolan, *op. cit.*, p. 1-3, maps I–III.

[5] Pius VII, brief, *Ex debito pastoralis*, 8 April, 1808—Shearer, *op. cit.*, p. 98-100. Cf. Nolan, *op. cit.*, p. 4, map IV.

[6] Pius VIII, brief, *Inter multiplices*, 19 June 1821—Shearer, *op. cit.*, p. 110-113. Cf. S. C. de Prop. Fide, decree, 2 June 1821—*ibid.* Cf. Nolan, *op. cit.*, p. 6, map VI.

[7] Leo XII, brief, *Inter multiplices*, 20 March, 1827—Shearer, *op. cit.*, p. 149-150. This brief seems not to have been promulgated and another brief, *Apostolatus officium*, was issued by Gregory XVI, 8 March, 1833—Shearer, *op. cit.*, p. 179-180. Cf. Nolan, *op. cit.*, p. 8, map VIII.

the diocese of Milwaukee was erected to embrace the whole territory of Wisconsin, which then extended beyond the present limits of the state, at least to the Mississippi River.[8]

This sketch of the historical expansion of the dioceses in the Northwest Territory proves that the State of Wisconsin never belonged to the diocese of St. Louis.

On the map in Rothensteiner's *History of the Archdiocese of St. Louis*,[9] the western half of Wisconsin is made to appear as part of the original territory constituting the *diocese* of St. Louis. As was shown above, at the time when this see was established, the diocese of Bardstown extended on the west to the Mississippi River from Tennessee to Canada. Only when the diocese of Vincennes was erected was the western portion of Illinois united to the see of St. Louis. But no part of Wisconsin was added to the latter. Its new eastern boundary is described in the brief of Gregory XVI, *Maximas inter*, 6 May, 1834, § 3, thus:

> . . . Huiusce autem dioecesis [Vincennopolitanae] limites erunt provincia Indiana una cum parte Illinois, cuius reliqua pars dioecesi Sancti Ludovici adiungatur; ita quidem ut utriusque dioecesis limites in provincia Illinensi statuantur hoc modo: Incipiendo a flumine Ohio, qui ad meridiem dividit Henluky [Kentucky] ab Illinois, et proprie ab castello Massa ducatur linea recta per fines orientales comitatum Johnson, Francklin, Ifferson, Marion, Fajette, Schelly [Shelby] et Maun [Mann] usque ad magna fluenta fluminis Illinois quae sunt ad octo millia passuum supra oppidum Ottawa in comitatu Lasalle, et hic usque ad septemtrionalem provinciae finem, ita ut pars occidentalis provinciae Illinensis pertineat ad dioecesim Sancti Ludovici, pars vero ad orientem spectet ad dioecesim Vincennopolitanam.[10]

This new boundary between the dioceses of Vincennes and St. Louis was a line running north from the Ohio River to the northern boundary of the State of Illinois. Where was this northern boundary of Illinois in 1838? In 1800 the present state of Illinois belonged to the territory of Indiana. In 1809 the western part of the territory of Indiana from Vincennes

[8] Gregory XVI, brief, *In suprema*, 28 November, 1843—Shearer, *op. cit.*, p. 220-221. Cf. Nolan, *op. cit.*, p. 11, map XI.

[9] St. Louis, 1928, vol. I, between pp. 416-417, where the northern and western boundaries of the original diocese are open to doubt.

[10] Shearer, *op. cit.*, p. 184.

north to Canada was organized into the territory of Illinois, which comprised, besides the present State of Illinois, the present State of Wisconsin (except the northern part of Green Bay Peninsula), a large part of Michigan and all of Minnesota east of the Mississippi River. In 1818, when Illinois was admitted into the Union, its extent was cut to the present area, with 42° 30′ latitude its northern boundary. This was a little further north of that fixed in the Ordinance of 1787.[11] The present northern boundary of Illinois was determined in 1818, at a time before either the diocese of St. Louis or that of Vincennes was erected. Therefore the line running north and south and dividing these two dioceses should extend through Illinois but not beyond it into Wisconsin. Therefore, too, only the western part of Illinois was united to the diocese of St. Louis, but not that of Wisconsin. Whence it must be concluded that no part of Wisconsin ever belonged to the *diocese* of St. Louis.[12] And therefore the indult of 13 September, 1819 [1829], never did and does not now obtain in the State of Wisconsin.

So far as can be gleaned from the Ordo and from Wapelhorst, *Compendium Sacrae Liturgiae*, this indult was never extended to the *Province* of St. Louis. And though it is true that Wisconsin at one time belonged to that Province, it does not follow that the indult of 1819 [1929] can be used in Wisconsin.

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[11] Cf. *Encyclopedia Britannica*, 14. ed., v. "Illinois", XII, 91: v. "Wisconsin", XXIII, 682. Cf. "Ordinance of 1787", sec. 14, art. V—*Documents Illustrative of the Formation of the Union of the American States* (Washington: Government Printing Office, 1927), p. 53-54.

[12] The reason why in drafting the above-mentioned map Monsignor Rothensteiner was led to assign both western Illinois and western Wisconsin to the diocese of St. Louis from its first erection may be that missionaries of Upper Louisiana perhaps frequently crossed the Mississippi to minister to the Catholics to the east of it. That they did minister in western Illinois at the request of Bishop Flaget and later also (in western Wisconsin?) at the request of Bishop Fenwick is expressly stated by Bishop Rosati in a letter to the Propaganda dated 21 March, 1828, and quoted by Monsignor Rothensteiner, *op. cit.*, I, 444. Cf. *Della Chiesa Cattolica negli Stati Uniti d'America Memoria Compilata da un Membro della Società Leopoldina* (Verona, 1835), p. 38. Even if priests of the diocese of St. Louis ministered in western Wisconsin, all the territory on the left bank of the Mississippi remained juridically beyond the diocese of St. Louis, as Bishop Rosati himself admitted in the letter just referred to. As a matter of fact, Bishop Flaget requested the Holy See to incorporate western Illinois into the diocese of St. Louis, but to no avail until the See of Vincennes was erected. Cf. M. J. Spalding, *Sketches of the Life, Times and Character of the Rt. Rev. Benedict Joseph Flaget, First Bishop of Louisville* (Louisville, 1852), pp. 248-252.

RESERVATION OF BLESSED SACRAMENT IN MISSION CHURCHES.

Qu. In my missionary travels I observe now and then conditions and practices which the rubrics never contemplated. Discussions arise and not infrequently opinions vary. May I call your attention to one such question which I met recently? It relates to the rule governing the reservation of the Blessed Sacrament in a mission church where there is no priest.

Resp. A mission church built within the boundaries of a parish which has its own parish church, is a mere annex or auxiliary chapel, and does not enjoy the privilege granted and the duty assigned to parish churches by canon 1265, § 1—1: "Sanctissima Eucharistia, dummodo adsit qui ejus curam habeat, et regulariter sacerdos semel saltem in hebdomada Missam in sacro loco celebret: custodiri debet in ecclesia cathedrali, in ecclesia principe Abbatiae vel Prelaturae *nullius*, Vicariatus et Praefecturae Apostolicae, *in qualibet ecclesia paroeciali vel quasi-paroeciali*, et in ecclesia adnexa domui religiosorum exemptorum sive virorum sive mulierum."

But the "Commission of Interpretation", on 20 May, 1923, declared that the Ordinary, in view of an immemorial custom, can give permission to reserve the Blessed Sacrament in chapels which are taken care of by a priest, although they are not strictly parish churches but subsidiary ones.

See *Acta Apostolicae Sedis*, Vol. 16, 1934, p. 115: "Utram Ordinarius, attenta immemorabili consuetudine, possit licentiam dare asservandi Sanctissimam Eucharistiam in *curatis* ecclesiis, quamvis non stricte paroecialibus, sed subsidiariis? Resp.: Affirmative."

Now it has been an immemorial custom in the United States to reserve the Blessed Sacrament in a mission church duly blessed, even if it were a mere chapel of ease within a parish which has its own parish church.

The Ordinary's permission is necessary and sufficient. There must be a priest designated to take care of the church, and Mass must be celebrated in it at least once a week.

FEAST OF JESUIT MARTYRS MANDATORY IN UNITED STATES.

Qu. Is the feast of the Jesuit Martyrs mandatory? If so, are we of Carmel obliged to observe it?

Resp. In virtue of a decree issued by the Sacred Congregation of Rites, 27 January, 1932, and translated literally in THE ECCLESIASTICAL REVIEW of September 1932, p. 87, all the dioceses of the United States must celebrate on 26 September, with the rite of a double of the second class, the feast of the Saints and Martyrs Isaac Jogues, John de Brébeuf and their Companions, Martyrs, of the Society of Jesus; and must use the proper Mass and Office approved by the Sacred Congregation.

This decree expresses not a simple permission but a real precept binding the secular clergy of all the United States. But it does not concern the orders, religious congregations or institutes of either sex, approved by the Holy See, and having their own Ordo.

The exemption is proclaimed by decree 4312, ad IV, of the same Congregation of Rites, which on 28 February, 1914, declared once for all that henceforth the orders, congregations and institutes having their own calendar shall celebrate only the local offices of the dedication and titular of the cathedral church, and the more solemn feasts of the principal patrons, and shall no longer be obliged to celebrate any other office granted to a kingdom, province or diocese. "Ordines, Congregationes et Instituta, proprio Kalendario gaudentes amodo celebrare tantummodo debent Officia localia Dedicationis et Titularis ecclesiae cathedralis, necnon Festa solemniora Patronorum principalium; ita ut non amplius teneantur ad Officia alicui regno, provinciae aut dioecesi concessa. . . ."

Therefore, on 26 September, in a Carmelite monastery of the United States, the Carmelite ordo must be followed for the Breviary and for Mass, and the feast of the Jesuit Martyrs imposed on the secular clergy by the decree of 27 January, 1932, should not be celebrated. (See Hébert, *Le Bréviaire*, p. 33, No. 37.)

CHALICE PREPARED AND MISSAL OPENED ON ALTAR BEFORE MASS.

Qu. Is it allowed to prepare the chalice and place it on the altar, and also prepare or open the book (the Missal) some time before the priest comes out to say Mass, when it is a low Mass? I have done this for years, even *coram Episcopo*. In a book, *Sacred Ceremonies of Low Mass*, the instructions are for the priest to carry the chalice and place it on the altar, open the book and then return to the foot of the altar and begin Mass. Is this mandatory or only instructive? I find it generally more convenient to put the chalice on the altar before Mass. It saves time. It often happens that I hear confessions up to or even past the minute to begin Mass. In my early days on the missions in the wide open spaces, I arranged all before confessions. But my altars were improvised of a few boxes and boards.

Resp. The "Ritus servandus in celebratione Missae" printed in the beginning of the *Missale Romanum* gives rules which every priest must carefully observe, even when the contrary practice seems to him more easy or convenient. In this official document we are told that a priest who intends to say a low Mass must carry the chalice while going from the sacristy to the altar, place it on the altar, open the Missal, and return to the foot of the altar and begin Mass. The Latin text of these rubrics (II. De Ingressu Sacerdotis ad Altare, No. 1 and No. 4) is as follows:

Sacerdos, omnibus paramentis indutus, accipit manu sinistra Calicem, ut supra praeparatum, quem portat elevatum ante pectus, Bursam manu dextera super Calicem tenens, et facta reverentia Cruci . . . capite cooperto accedit ad Altare.

Collocato Calice in Altari, accedit ad cornu Epistolae, Missale super cussino aperit, reperit Missam, et signacula suis locis accommodat. Deinde rediens ad medium Altaris, facta primum Cruci reverentia, vertens se ad cornu Epistolae, descendit post infimum gradum Altaris, ut ibi faciat Confessionem.

The following number (No. 5) of the same Chapter II tells us that before a high Mass the Missal should be opened on the bookstand and the chalice should be previously carried to the altar, or to the credence, when Mass is sung with deacon and subdeacon: "In Missa solemni Missale apertum super Altare, Calix vero et alia necessaria praeparentur in Credentia cooperta linteo, antequam Sacerdos veniat ad Altare."

PRIEST PREFERRED AS MINISTER OF PRIVATE BAPTISM.

Qu. Is it proper for sisters or nurses to administer Baptism to dying infants or adults, when a priest, e. g., the chaplain of a hospital is available?

Resp. Canon 742 § 2 is so explicit that there is no room for discussion. Paragraph 1 restates the traditional rule that private Baptism may be administered by anyone, provided he uses the proper matter, pronounces the correct form and has the right intention. Paragraph 2 then ordains that a priest is to be preferred to a deacon as the minister of private Baptism, a deacon to a subdeacon, a cleric to a lay-person, a man to a woman. This rule presupposes that all other conditions are equal. When there is a good reason, these preferences must yield whenever circumstances make it advisable. The canon mentions the two outstanding cases when departure from this preference is in order. (1) Modesty will deter a man and still more a priest or other cleric from baptizing, e. g., if an unborn child is to be baptized in the womb of its mother; in such a case the second reason will also come in for consideration; add to this that women, especially nurses, will be better instructed and perhaps more skilful in the procedure to be followed. (2) Not all persons know satisfactorily how to baptize; in an emergency some are too disturbed to act calmly. In such cases women and especially trained nurses are to be preferred. Of course these latter circumstances will not apply to a priest, or even to a deacon; they may more readily apply to lower clerics and laymen.

Sisters and nurses in hospitals should leave the Baptism of dying infants or adults to the chaplain, if he can conveniently and in sufficient time be summoned, unless it is a case in which it would be less becoming for a priest to administer the sacrament.

There is a further reason why a priest or deacon rather than any other person should confer private Baptism. If a priest or deacon baptizes privately in case of necessity, the ceremonies of the Ritual following the rite of Baptism itself are, according to canon 759 § 1, to be added, if time permits. While they may and should be supplied later if the baptizand survives, in many cases this will be impossible. But in the circumstances

under consideration there will usually be sufficient time for a priest or deacon to administer not only the sacrament of Baptism itself but also the sacramentals in question.[1]

VALENTINE SCHAAF, O.F.M.

MANNER OF UTTERING WORDS OF CONSECRATION AT MASS.

Qu. Why do some priests, just at the consecration, bow down so low over the altar and then breathe so strongly over the host that the host shakes in the priest's fingers, and then take the chalice and tip it toward themselves, and then breathe so strongly into it that the wine ripples in the chalice? I find an instruction against it. Which is right?

Resp. It is especially when he utters the words of Consecration that a priest saying Mass represents our Lord and speaks in His name, "in persona Christi". He must carefully avoid any tone of voice and any bodily attitude or gesture which would savor of nervousness or scrupulosity. The words of the Consecration must be audible, since they are a "signum sensibile", the form of a sacrament and of a sacrifice; yet they should be uttered with dignity, self-possession, without repetition or hesitation, and in a low tone of voice. The celebrant should accurately follow the prescription of the "Ritus celebrandi Missam" (VIII, 5): "Cubitis super Altare positis, stans capite inclinato, distincte, reverenter, et secreto profert verba consecrationis super Hostiam."

SECOND ABLUTION WHEN SERVER IS ABSENT.

Qu. Is it mandatory for a priest when saying Mass without a server to pour wine on the fingers of both hands at the last ablution? I find it more convenient to pour wine and water on the fingers of the left-hand and then wipe them, and then pour water out of the water cruet on the fingers of the right-hand and wipe both dry.

Resp. A priest who, for grave reason, says Mass without a server, pours wine and water at the second ablution on the thumb and index finger of his left-hand. In order to avoid the inconvenience of touching the cruets with these fingers still wet and not yet wiped, he may simply dip into the chalice the extremity of the thumb and index of his right-hand. Then he wipes the fingers of both hands with the purificator.

[1] F. M. Cappello, *De Sacramentis* (Turin: P. Marietti, 1921), I, n. 147.

Criticisms and Notes

CATHOLIC MISSION HISTORY. By Joseph Schmidlin, D.D., Professor of Missiology at the University of Münster, Germany. Translated and edited by Matthias Braun, S.V.D. 1933. Mission Press, Techny, Illinois. Pp. 850.

This English translation is the only book in our language dealing *ex professo* with this subject. The German original is the first scholarly treatment of it in any language; and even it has been written with apologies for the incomplete sources of information available. For this reason, Dr. Schmidlin requests that it be recognized merely as a " temporary compendium."

The author divides Catholic Mission History into four periods: the early Christian (A. D. 30-580), the Medieval (580-1492), Modern Missions (1492-1805), and the Missions of Recent Times (1850 to the present time). I note here only the outstanding characteristics of Catholic Missions in these periods as described by Dr. Schmidlin.

Mission Fields. Geographically, the early Christian missions were largely confined to the Roman Empire, with deep incursions, as time went on, into surrounding territory.

With the fall of the Roman Empire, the transmigration of the nations, and the defection of many Oriental Christians, the Celts, the Germans and the Slavs came into the scope of Catholic missions; and their habitat, the whole of Europe, formed the battlefield of the medieval period, with occasional reconnoitring expeditions into the Orient.

By the discovery of America (1492) and the new route to India (1498), the rest of the known world was gradually opened to the missions of the modern period.

Peoples to be Evangelized. In the early Christian missions the Græco-Roman culture predominated.

In the medieval period it was Celtic, German and Slav, with the Germanic dominating by reason of numerical superiority and political ascendency.

The cultures of the modern period are those of the known world, ancient cultures of a high order, like those of India and China, and aboriginal ones like those of some American Indians and the African tribes.

The cultures of the various periods largely determine the missionary agents and their methods.

Missionary Agents. The missionaries of the early Christian missions were the apostles and their immediate successors and two other groups, prophets and teachers, who shared, with apostles, charismatical powers. Gradually the work of conversion in a field where the culture of the non-Christians and the missionary was identical passed into the hands of what we would in our day call the native clergy and people. Hence, at least to the Edict of Toleration (313), the Christian body itself, by the supernatural character of its members' lives as much as by the lucid and courageous words of its apologists and martyrs, did the missionary work. With the Edict of Toleration, the vocational missionary (one specially called for this office) was revived, and a new agency, the imperial state, came on the scene.

The missionaries of the medieval period were vocational, being recruited almost exclusively from monastic institutions. The conversion of Ireland, beginning with the advent of St. Patrick in 432, definitely started this tradition. St. Augustine's commission to England by Pope Gregory the Great (596), the pope of the medieval missions, not only confirmed but also established it throughout the Middle Ages.

The great Irish missionaries were Columba (in Scotland) and Columbanus and Kilian (to the German tribes). Among the Anglo-Saxon monks who did notable mission work on the Continent were St. Boniface, the Apostle of the Germans, and Ansgar, the Apostle of the Scandinavians.

Equally important, as missionary agents, were emperors and kings of the Middle Ages.

"What the Apostle of Germany," so Dr. Schmidlin describes the imperial mission, "could not accomplish through the power of persuasion, was to be done by the iron force of Charles the Great. In Charlemagne and his mission the medieval method found its typical expression. The labor of the missionary receded from the foreground in favor of the will and the command of the Emperor; and in this lies the characteristic of the imperial mission" (p. 172).

It must be noted, however, in favor of this method that it was well understood that a mere external adherence to Christianity, which force accomplished, was not sufficient to make real Christians and that, therefore, side by side with these external agencies there was an internal movement which led to the true spiritualization of such converts. As far as achievement is concerned, complete success crowned Charlemagne's efforts.

The reason for the success of the imperial mission in the Middle Ages is based on a cultural characteristic of the German races, the social element of religion, whereby a change in religion was almost

as much a social as a personal matter. As a social act, the approval of political leadership was very important if not always necessary.

Crusades were also at times organized in the Middle Ages to undertake the physical side of conversion and to protect converts. The most striking examples were those conducted by the Order of the Teutonic Knights against the Prussians.

The agents of the modern period were vocational missionaries: members of religious orders, preëminently the Society of Jesus, and, with the founding of the Paris Foreign Mission Seminary, priests of missionary societies. These societies, after the new start in mission work under Gregory XVI (1834), multiplied in numbers; and, after the French Revolution, a host of religious apostles entered the field from many newly founded congregations which wholly or in part engaged in foreign missions.

The imperial mission exercised a powerful influence in the early part of this the most flourishing period of Catholic missions. Portugal in the Orient and Spain in the Occident recruited missionaries, transported them to the scene of action and supported them financially on the field.

It was during this period also that the training of missionaries was undertaken in special schools set apart for the purpose.

Women Missionaries. Women, especially virgins, widows and deaconesses were very active in the early Christian missions. During the Middle Ages they do not appear as vocational missionaries. However, through their monastic influence they contributed much to the christianization of the Celtic and Germanic peoples, whilst whole kingdoms (e. g. Longobards, Franks, Angles, East Angles, Poland, Hungary and Lithuania) were eventually brought to Baptism through the influence of saintly wives upon their royal spouses. Not until 1817 do women appear again in foreign missions as vocational missionaries, but so rapid has been their development since then that to-day they more than double the number of men missionaries on the field. Their educational and charitable apostolate and above all the holiness of their lives have featured the Missions of recent times.

Mission Methods. The mission methods followed in the three mission periods are too varied and detailed to point out here. Dr. Schmidlin has, however, compared the leading aims of each period in the following brief summary: " Modern missionary activity did not point primarily to the attainment of personal conversions and spiritualization as did the early Christian, nor was the social christianization of the peoples and their incorporation in the Church so exclusively its purpose as in the case of the medieval mission; on the contrary, the great effort was for the most harmonious possible

combination of both aims. In this consists the most significant and important trait of modern missions, marking them off in their methods and in the quality of their achievements from missions that had gone before. In contradistinction to the medieval mission, which seldom entirely dispensed with compulsion, it has striven to return to the voluntary conversion methods of Christian antiquity, and has made very important progress toward this ideal, although at first it was seriously hampered by the bonds which linked it with Spanish and Portuguese politics" (p. 246).

Accomplishment. The net result of the early Christian missions was the Christian conquest of the Roman Empire and the planting of outposts beyond its frontiers eastward, as far as the Caspian Sea and the Persian Gulf; southward, as far as the Upper Nile, and Westward, as far as Ireland.

In the Middle Ages the whole of Europe was christianized, stations were established in the Near East, and occasional expeditions were sent to the Orient.

Modern missions have extended the Christian frontier to the known world, with notable achievement everywhere except in India and China, whose ancient cultures have thus far resisted yielding to Christianity, numerically at least, in the measure that other mission fields have done.

The reason for this has been hinted at by Dr. Schmidlin in his discussion of the Rites Controversy in those countries. "In China and India," he writes, "the practice of the method of accommodation then promised the universal transformation and conversion of land and people (p. 452) . . . but the controversy dealt a deathblow to missionary progress" (p. 483).

This brief outline of the high-spots in *Catholic Mission History* will serve to indicate the monumental character of a recent work from the pen of the father of Catholic mission science. The English translation is more than a translation. It is a second edition, the additions touching one of the chief features of the original text, namely, the extensive literature quoted or referred to. Father Brown has brought this literature up to date and greatly improved and extended the indices, thus making more available the vast labyrinth of Catholic mission information crammed into this volume.

RELIGION: DOCTRINE AND PRACTICE. By the Rev. Francis B. Cassilly, S.J. Loyola University Press, Chicago. 1934. Pp. 535.

Religion: Doctrine and Practice is divided into three parts—the Commandments, the Sacraments, the Creed—and is intended to be a text book for the first three years of high school religion. The

book may be had in one volume, but the publishers supply each part in a separate volume for the students.

This is a revised edition of a former text under the same title. The contents of each chapter remain practically the same, except for the type emphasis and the inclusion of some pages on Catholic Action, the Liturgical Movement, and the Mystical Body. But the review questions that formerly followed each chapter have been eliminated. Instead, a group of collaborators prepared exercises which put vitality into the book and almost make it a new creation. The chapters themselves are arranged in the old question and answer form. But the exercises are practical, up-to-date, and they will supply material for discussions in class. The collaborators deserve honest praise for their fine work in these exercises.

Another feature, excellent on the whole, is the number of illustrations which reaches well beyond a hundred. Many phases of Catholic life are presented in these neat, clear and instructive pictures. They make visual education possible in a religion text. One wonders, however, just what was the motive which prompted the inclusion of pictures of some individuals: they, in not a few instances, serve no practical purpose. And when an author seeks for pictures he is confronted with the problem of being fair to all organizations in the Church. For instance, the great work done by the Oblates in the mission field is deserving of more recognition by the Catholic public. But on the whole, the student will be introduced to people and activities in the Church which he will meet in no other religion text, save Fr. Campion's.

The social application of religious truths has been better treated in the text itself, although the book is not intended to cover the last year of high school. Such a deficiency from the viewpoint of religion as a life to be lived is remedied to a great extent by the problems in the exercises. The stress on the religious state in the early part of the book, and, in another section, the mere mention of diocesan priests as a class, may generate a wrong impression as to the standing of diocesan priests in regard to the religious state.

The solid merits of this revision, and the fact that the publishers are giving to the students an exceptionally well printed work at an extraordinarily low price would lead one to predict that *Religion: Doctrine and Practice* will be the leading text in high school religion. Such popularity would be deserved. For inexperienced teachers the book is safe. Teachers who desire to have a text which requires little outside reading will find their wish satisfied here. We can no longer complain about the lack of proper text books.

CONSPECTUS GENERALIS OECONOMIAE SOCIALIS. Editio Altera. P. Gratianus De Schepper, O.M. Cap. Romae: 1934. Pp. xxxii+555.

The first edition of this work was published in 1927. In both editions the author gives his reasons for writing and publishing the book in Latin. It was designed primarily for use in Roman institutions whose students spoke various languages, but to all of whom Latin is familiar. Moreover, the author became persuaded that the avoidance of obscure and vague concepts and the attainment of clearness and conciseness are much more effectively achieved in Latin than in any of the vernacular tongues.

The work is divided into five parts: historical and critical; production; exchange; distribution; consumption. It presents the accepted subject matter of Economics in the usual order, but, in addition, it subjects all the practices and relations of economic life to ethical judgments. It contains two good indexes, one of names and the other of subjects, and an appendix of almost one hundred pages. The appendix contains the Latin text of *Rerum Novarum* and *Quadragesimo Anno*, with abundant subheadings and divisional summaries. The text of each document is immediately preceded by a comprehensive analytical synopsis.

The temptation is great to take up for critical discussion many of the author's ethical conclusions, but the space at our disposal permits us to notice only two or three disputed points. The author distinguishes capitalism in the bad sense from capitalism in the good sense. The former, he says, is immoral, while the latter is in general morally legitimate. It is not wrong for a person to own the means of production and to direct the operation of productive concerns. Has the capital owner a right to take interest on his investment? To obtain a return in excess of the reward due him on account of his labor of direction and his risks? In other words, has he a right to take pure interest in addition to what the economist calls profits in the strict sense? Not the least of the merits of De Schepper's treatment is that he faces this question frankly and objectively; that he does not confine himself to the morality of loan capital, assuming all the while the proposition which is to be proved, namely the right of the capitalist to interest on active or invested capital. His answer is that capital possesses intrinsic, although instrumental, productivity; therefore, capital, or its owner, has a correlative right to compensation in the form of interest. Is this inference valid? In the opinion of the reviewer, it is not valid. From the nature of the case, this claim cannot be demonstrated to be either true or false. It is either self-evident or it is a mere assumption. To the author

it is self-evident; to the reviewer it is a mere assumption. In the judgment of the reviewer, the right of capital to interest is based upon extrinsic not intrinsic considerations; upon the exigencies of the common good, not upon the intrinsic relation of productivity.

As fundamental reforms of the capitalist system, the author favors participation by the workers in management, profits and ownership. These reforms have frequently been described in the United States as industrial democracy. It is interesting to note that Father De Schepper declares them to be in conformity with the present democratic thought.

To the priest who desires to know what Catholic social teaching means as applied to present economic life and practices, when fitted into the framework of an economic manual, this volume offers what is probably the most comprehensive, systematic and best reasoned discussion that exists in any language.

CHRISTIANUS. By Dom Anscar Vonier, O.S.B. Benziger Brothers: New York. 1933. Pp. viii+224.

The aim of this book is to describe the character of the Christian. The seventeen chapters give us seventeen phases of the life lived by one who has grasped in its full the true nature of Catholicism. The Abbot of Buckfast knows what Christian life should be, and he has attempted to give us a pen picture of the actions of an ideal Christian.

Since Christian life is a supernatural mode of living we must not expect to find in this book a treatise on the natural virtues. Dom Vonier does not discuss the traits of a gentleman, as that word is commonly understood. Nevertheless the author shows that anyone who worked out this ideal of the supernatural would possess that combination of strength and courtesy, unselfishness and reserve, humility and fortitude that we look for in any ideal character.

The work is intended to serve the same function as personal direction of souls. We recommend it especially for those of our day who are reaching out to the supernatural, who are hungry for something that is not given in the ordinary sermon, who desire to harken to the Master's call to perfection. The laity will be able to grasp the significance of these conferences, for the book is written for chosen souls of all ranks and stations of life.

Four chapters are especially well presented—*Christianus Discipulus, Christianus Spiritualis, Christianus Gaudens*, and *Christianus Tentatus*. (Needless to say, each title is explained and the work is in English.) Anyone reading merely these four chapters will obtain a new vision of his rôle as Christian. They will be found worthy of continual rereading. There is a freshness, an individuality, a

penetrating insight about everything that Abbot Vonier writes. He does not compose trite formulas of goodness. He has delved deeply into the Bible, St. Augustine and St. Thomas, and he has adjusted his findings to the character of our times. In this work he admits that he is picturing for the most part an ideal Christian, and perhaps here and there the coloring may be a bit too ethereal, too far removed from the reach of the ordinary Catholic. The conferences now and then leave the impression that the author is writing from the serene, quiet, spiritualized background of a monastery. But in the main the reader will find that *Christianus* is a picture of Catholic life that is possible of achievement in our own day. Any noble Catholic who happens across this book will at first be prompted to reread certain sections. Then, when he has grasped the solid principles enunciated, his impulse will be to give it to some friend whom he knows is yearning to find out just what a Catholic should be like when he attempts to become a true disciple of Christ.

KIRCHENGESCHICHTE UNTER MITWIRKUNG von Andreas Bigelmair, Joseph Greven und Andreas Veit, herausgegeben von Johann Peter Kirsch, vierter Band. Die Kirche im Zeitalter des Individualismus, 1648 bis zur Gegenwart, von D. Dr. Ludwig Andreas Veit. 2. Haelfte, im Zeichen des herrschenden Individualismus, 1800 bis zur Gegenwart. Herder & Co., Freiburg im Breisgau, 1933. Pp. xxx + 515.

Whether or not the title Individualismus properly describes the period covered by this book may be open to serious question. A mere name for an epoch is of little importance except in so far as it expresses the point of view from which the events are surveyed and adjudicated. Because of the drift toward social control since the French Revolution, the assumption that the nineteenth century fostered Individualism seems hardly tenable. The growth of the Corporate State, the Totalitarian State and the rise of certain other strange phenomena in the political world are scarcely consonant with the idea that Individualism is a characteristic of our modern civilization. But, whatever may be said on the subject of nomenclature, there can be no doubt that the frequent social explosions in the nineteenth century are traceable to Napoleon's rearrangement of Europe.

In dealing with the effects on the Church of the political and social upheavals in the nineteenth century Professor Veit directs attention principally to ideological rather than to external manifestations. The method has distinctive advantages, though it results in a somewhat incomplete picture of the period. The first of the four sections into which the book is divided deals with the reconstruction of Europe

under Napoleon. The changes of a spiritual and cultural character which resulted from this reconstruction threw Europe into turmoil and destroyed all the old political and religious allegiances which had grown up around the Church in earlier times. The author gives a brief but satisfactory account of the growth of Religious Indifferentism, the rise of Equalitarian States, Liberalism, Sceptical and Materialistic Philosophy, Socialism and Communism. In this section he discusses the speculative rather than the factual side of these matters. The manner in which the Church met its manifold tasks in the face of a dissolving civilization is admirably described, as are the difficulties it surmounted in dealing with new and revolutionary social theories. When power passed from the hands of the dynastic rulers into the hands of the people, the Popes and the bishops were forced into the position of attempting to save society and of striving to cope with the new teachings of science and the radical theories of biblical and historical critics. The manner in which the various activities thus imposed on the Church were carried on forms the subject of chapters on the Papacy, the Catholic Movement, the Church and Science, the Catholic Press, Missions, the Church and Art. Though brief, these chapters are excellently done.

The third section of the book is devoted to a short history of the Church in the different nations of the world. This is the most extensive section of the work, though, as might be expected from the multitude of subjects dealt with, the space devoted to each country is necessarily limited. Though largely historical, these little summaries of national Catholic history are to a considerable extent statistical. The composition of such a comprehensive summary of Catholic history and present activities was a tremendous task, and the author may be excused for the many errors which have slipped into his pages. The portion dealing with Catholicism in English-speaking countries is very unsatisfactory.

The fourth section deals with Protestantism and its numerous sects and divisions. There is a good summary of the variations among Protestants, though the statements regarding Protestantism are not always marked by strict accuracy. In this section the author was, apparently, entirely dependent on secondary sources.

It seems strange in the present stage of the world's history to find an author speaking of the two souls in the people of America, one religious, the other worshipping gain and *Geld*. Were this said of the world at large the statement might be unobjectionable, but to single America out for such a denunciation is grotesque. Another matter that will cause American readers some surprise is the fashion in which the author speaks of Rotary Clubs. *Rotarysmus* and the Rotary *Bewegung* assume in his mind the portentousness of a radical

social and religious philosophy. From the European standpoint he may, perhaps, be right. Those who are familiar with the Rotary *Bewegung* in the land of its origin know it is nothing more dangerous than an effort to make available to citizens who do not travel the educational advantages of the smoking compartment on Pullman cars. The author seems to be unaware that Anglicanism is not the national church of Scotland, and that the rise of the Free Kirk is not to be charged against a group of Anglican clergymen. Though nowhere are there more slight errors than in the sections dealing with English-speaking countries, the author is never more oracular than in these chapters.

Any references to the shortcomings of the book would be unjust unless accompanied by a positive statement that the author has accomplished an extraordinarily difficult task in a remarkably successful manner. World conditions change so rapidly nowadays that a book is hardly off the press before it is antiquated. Nevertheless, this book dealing as it does with contemporary history, and containing a mass of material not easily accessible elsewhere, will prove to be of extreme value to students. Though the bibliographies have the advantage of being placed at the bottom of the appropriate page, in distinction to the plan followed in the first volume, they are not always entirely satisfactory.

LES NORMES DE L'ENSEIGNEMENT CHRETIEN dans la Littérature Patristique des Trois Premiers Siècles. Par Damien Van den Eynde, de l'Ordre des Frères Mineurs, Docteur en Théologie. (Universitas Catholica Lovaniensis. Dissertationes ad gradum magistri in Facultate Theologica consequendum conscriptae. Series II, Tomus 25.) J. Duculot, Gembloux, Belgique; Gabalda & Fils, Paris. 1933. Pp. xxviii + 360.

In seeking to systematize its doctrinal opposition to the Catholic Church, Protestantism based its claims on "the supremacy of the Scriptures over Tradition, the supremacy of Faith over Works, and the supremacy of the Christian people over an exclusive priesthood". The objective, or, as it is called, the formal, principle of Protestantism is the doctrine that the Bible is the sole source of faith and conduct. This is a blank denial of the Catholic doctrine of the coördinate authority of the Scriptures and Tradition. Theologically the meaning and import of Tradition have been clearly expounded by the Church and in the controversies which, commencing in the sixteenth century, have been carried on practically without interruption since then. Though the controversies on the subject of Tradition

have been interminable, the subject has never lost its freshness or importance, and though the character of the controversy in which the subject is now involved has undergone a complete change, the question of Tradition is still of fundamental importance in Catholic apologetics.

Rationalistic biblical criticism did much to destroy the validity of the Protestant contentions regarding the Bible, and with the enlargement of the historical horizon on the subject of the beginnings of Christianity, a new method of approach was devised, which, centering solely on the New Testament, sought to account for the origin and spread of the Christian religion on purely natural grounds. The singular timeliness of this book is that it establishes a method of defence which is equally valid against the old theories of orthodox Protestantism and the new theories of critics who profess to see in the Christianity of the third and fourth centuries merely the syncretistic result of a variety of conflicting intellectual and religious influences. Under the pressure of these latest attempts to reconstruct the early history of the Church many special studies were written by Catholic scholars dealing with separate phases of the problems involved. In this volume the author aims at a systematic survey and discussion of the entire question, and without, in many cases, going into such detailed examination of some phases of the subject as may be found in the works of other Catholic authors, he makes full use of their investigations and findings.

The work is divided into two parts. In the first the author devotes his attention to the writings of the Apostolic Fathers and the early apologists, and finds enough evidence in their works to show the unanimity which existed among them regarding the authoritative sources from which Christian teaching was derived. In this period, because of the attacks of the Jews, much attention was paid to the Old Testament and its significance in establishing the truth of Christian teaching. The author is careful, however, to point out that, though there were many channels through which the doctrines of the Church might be communicated, the supreme rule of faith in all matters was the Church itself. In the second part of the work he directs his attention to the patristic literature from the year 180 to the end of the third century. Here he finds much more abundant material which puts him in a position to make a more thorough examination of the place held by the books of the Old and the New Testament. Here, too, it was possible to discuss at greater length the meaning and value attached to Tradition in the early Church. The results of his investigation in this section of his work are especially commendable, because of the manner in which he has cleared up many difficult problems, notably that concerning the relation of

Theology and Gnosis. The author never forces his evidence, but he demonstrates clearly that Tradition, as a source of faith and conduct, held a supreme place in the minds and arguments of the theologians of this time.

Though, as has been said above, this valuable addition to historical literature will be useful in combating the theories of the Protestants on the subject of Tradition, its principal value will be found in the wealth of arguments it supplies to counteract the claims of the newer critics who assert that sufficient reasons may be found to explain the rise and spread of the Christian religion in the hypothesis that the intermingling of many religions, such as the Roman Empire brought about, would inevitably produce a new religion. The work, though strictly historical, is at the same time an invaluable contribution to Theology and Apologetics.

Literary Chat

One welcomes for many reasons a new enterprise intended to serve the interests of the literature of spiritual life — The Spiritual Book Associates, 415 Lexington Avenue, New York City. The group will choose one outstanding book a month to be sent to annual subscribers. In addition it will publish a little periodical, *The Survey of Current Catholic Literature.* In it brief, incisive and authoritative accounts of new spiritual books will be published. A representative board of reviewers has been engaged. Its members will take their work seriously and obey the accepted canons of literary excellence in what they do. The instructions to reviewers which we have read promise objective and competent service in a field where satisfactory standards have been too often overlooked. The editorial board is thoroughly representative of our Catholic life and culture. An Advisory Council comprises members of the hierarchy, of the laity and of religious communities. Canada, England, Ireland, Scotland, France, Italy and Spain are represented in the Council. Their representatives will keep the editors informed promptly about the appearance of institutional, inspirational, devotional, ascetical and doctrinal works throughout the Catholic world. It is proposed gradually to raise a fund by which spiritual literature may be sent to the needy Home and Foreign Missions where American Sisters labor in a poverty that has no allowance for current spiritual literature in its budget.

The venture has received most gratifying endorsement from members of the hierarchy and other outstanding Catholics in all walks of life. The first issue of *The Survey* makes its first choice for September, 1934, in *The Bible for Everyday*, by Archbishop Alban Goodier, S.J. The number contains in addition brief critical notices of five other new volumes and notes the spiritual articles that have appeared recently in a dozen Catholic magazines. Those who are interested are asked to communicate with the Secretary of the Spiritual Book Associates, the Rev. Francis X. Downey, S.J., 415 Lexington Avenue, New York City, N. Y.

One can speak of the Spiritual Book Associates and their plans only with words of highest commendation. In

undertaking to inform us promptly about worthwhile spiritual literature, a definite contribution to the vigor of Catholic life is promised. May we not hope that at the same time the continual outpouring of spiritual books that possess no qualities to commend them will be reduced or ended? One sometimes wonders how Catholic publishers stand up under the financial burdens that they assume. One would like to see a board of some kind that would inform one whether or not a proposed book should be written. Steps like these would prevent enormous waste of time and money, improve our literary standards, encourage heartily good spiritual books. We sometimes pay too much for liberty. Why not adopt the method of planned production for spiritual literature?

After completing fifty years of service to our school children, *The Young Catholic Messenger*, Dayton, Ohio, deserves an expression of appreciation which is offered with sincere good wishes by THE ECCLESIASTICAL REVIEW. We are familiar with the tendency of school life to isolate itself and to underrate the significance of civic relations in the process of education. *The Young Catholic Messenger* has endeavored to direct the attention of school children toward national and even international problems and interests, thus showing that the world and not merely the class room is the real school. An examination of the index of the current volume L shows a surprising range of references to every phase of national and international social life.

The publishers have decided to issue a Junior Catholic Messenger, intended for the third and fourth grades. It will provide interesting supplementary reading weekly in the fields of religion, literature, citizenship and current topics. May the future hold no disappointment for the publisher and permit him quickly to realize his hopes of service to the cause of Catholic education.

Two theological topics, one much discussed nowadays in theological reviews, the other perhaps overdiscussed, are treated by Fr. Timothée Richard, O.P., in his *Etudes de Theologie Morale* (Paris: Desclée de Brouwer et Cie, 1933; pp. 353).

Though the subjects discussed are said to make up the first and second parts of the book, they have no direct relation to each other, and might have been printed separately. The first part treats perfection and the evangelical counsels. There is extensive discussion of the philosophical principles that have a bearing on this subject. After Fr. Richard's explanation many of the more difficult portions of the *Primae Secundae* are more clearly understood.

In his defence of Probabilism in the second part of his Studies, the author again draws extensively on philosophy. He presents the whole problem of moral systems in an entirely new light. He speaks rather of merging Probabiliorism with Probabilism in a higher synthesis, than of directly combating Probabiliorism. Defending what he calls a pragmatic Probabilism, he does not prove that it is in conformity with the nature of the human will that one need only act prudently (speaking of the *Moral* virtue), in order to act in conformity with the moral law, a proof that lies at the very foundation of the moral system of Probabilism. Fr. Richard holds that one may follow a solid opinion, against which no grave opinion militates (technically the *opinio unice probabilis*), without taking recourse to reflex principles.

The Rev. Dr. J. Elliot Ross has brought out a new volume of *Five Minute Sermons* (Third Series; B. Herder Book Co., St. Louis, 1934; pp. 159). Father Ross preaches a social gospel. With Pius X he believes that the service of Christ in His poor goes with the service of Christ on the altar. With Pius XI he cries that the hour has come for Catholics to act. Speaking to believers, he takes for granted the truth of Catholic dogmas and the beauty of Catholic devotions. What he insists on is that they shall keep a due proportion between piety and practice. "How much of your Catholicism has been a profession of certain doctrines,

and how much the practice of good deeds, such as keeping peace with all men, overcoming evil by good, feeding your enemies, refraining from all vengeance?"

Father Ross holds that many Catholics are too individualistic in their piety. "Since we Catholics did not accomplish these objects of preventive charity in the past, the least we can do now is to coöperate enthusiastically with those who at this late day have undertaken the task". Catholics should work for peace within the nation and between nations. This means a wider justice, a charity of judgment, a temperateness of speech, a moderation in asserting our rights, a reconstruction of society. It is the program of the Pope; it is the Gospel in daily life.

Father Ross's sermons are short, but full of thought; in simple speech they put plain truth and challenge our easy self-complacency.

Sheed and Ward do not permit us to forget them. We read one of their works, turn a corner and run into another one. They have been giving us first-rate literature from first-rate writers with a speed that has not done a particle of harm to merit. And now they have played a trick on their friends. They give us a new book comprised of short chapters from forty-eight authors whose works they have published. The publisher dedicates the book "to all who are sick of him". (This smacks of Chesterton.)

The compilation is "a cocktail for whose ingredients whole shelves have been emptied. It is not wise to take too much of it at one time but a whole feast of reading should follow." (*A Sheed and Ward Survey*, New York, 1934, pp. 426.)

The contents are classified under the following headings: Criticism, Philosophy and Psychology, History, Sociology, the Saints, Theology and Spirituality, Controversy, Fiction, Miscellany. Minds that like to roam through pleasant fields picking flowers as they go, without object other than the joy of the moment, will find pleasure in this *Sheed and Ward Survey*. Brief biographical and bibliographical accounts of the authors quoted are given in the volume.

Canon Eugène Duplessy has recently published the fifth volume of his course of advanced religious instruction with the title, *La Morale Catholique* (Paris: Maison de la Bonne Presse, 1932; pp. xiii + 565). The learned Canon has published three volumes on Apologetics. With the appearance of his work on Grace and the Means of Grace the course will be complete.

The present book contains two parts: the first on moral principles, and the second on moral precepts. The precepts are grouped under three headings: duties toward God, toward society, and toward individuals.

Written for the people, *La Morale Catholique* is replete with good illustrations. Much of the technical is, however, retained throughout the whole volume, and for this reason it appeals more to the intellect than to the heart.

The sixth of the ten volumes of the *Lexikon für Theologie und Kirche* has just appeared. It covers the field from Kirejewski to Maura. The first volume appeared in 1930. Among the articles that attract attention are those on Kommunion from an historical and doctrinal standpoint, Kommunismus, Konkordat, Kreus, Kruzifix and Kreuzzeichen. The articles on the Blessed Virgin, Maria, Marienbild, Marienfeste, are thoroughly done and most satisfactory. The article on Liturgik is very comprehensive and is fortified by an extensive bibliography. The brief article on Pope Liberius will send a thoughtful reader back to his Church history in order to reconstruct on larger lines the story of a most troubled pontificate that after 1600 years still invites the attention of critical scholarship. As this great work moves on toward its completion we find the welcome that it originally received more than vindicated by its accomplishment. (LEXIKON FÜR THEOLOGIE UND KIRCHE: 2., neubearbeitete Auflage des Kirchlichen Handlexikons. In Verbindung mit Fachgelehrten und mit Dr. Konrad Hof-

mann als Schriftleiter herausgegeben von Dr. Michael Buchberger, Bischof von Regensburg. 10 Bände. Lex.-8° Bisher Bd. I–VI. VI. Band: KIREJEWSKI—MAURA. Mit 10 Tafeln, 23 Kartenskizzen und 148 Textabbildungen. (VIII S. u. 1040 Sp.; 10 S. Tafeln.) 1934. 26 M.; geb. 30 M. u. 34 M. B. Herder Book Co., St. Louis, Mo.)

Un Saint pour Chaque Jour du Mois, published by the Bonne Presse, is a series of twelve volumes which have for their purpose to popularize the friends of God, heroes in the strife. They are offered as a testimonial to the Holy Year honoring in a special manner the redeeming work of Christ. These volumes contain a record of the lives of those men and women whom the Church honors in a special manner each and every day of the year. The work will be found most useful to those who want more information than the Martyrology offers in its record of sanctity of these true immortals.

For the priest who is looking for a timely theme for a daily exhortation in the spirit of the liturgical year they will prove a great addition to his bookshelves. The historic background in every instance is faithfully developed. Authorities and references are carefully compiled and exhaustively supplied.

One might ask that these volumes contained more *of* the saints than *about* them: that they give to the reader a deeper reading into, and interpretation of, the influence that moulded this "Legion of Honor", comprising men and women of all ages, of all climes, of every station in life and of varying endowments. But this might be asking too much. The human soul is a book writ by God's finger, which will always be difficult to read, and even in the self-revelations of the Saints "words only half reveal and half conceal" this work of divine grace.

Possibly we would have to be saints to know the saints. "The eye would not see the light were it not lightsome." Akin one to the other and to us through Christ, our Brother, we may take heart that we too may attain to some degree of that perfection to which we are all called and which these friends of God attained.

P. Lethielleux, 10 Rue Cassette, Paris (VI), has brought out in his *Annuaire Général*, a Catholic directory for France. It contains a complete account of the hierarchy and clergy, the work of education and all other Catholic activities in France. It makes a volume of 1558 pages, and corresponds in large measure to our own Official Catholic Directory, being compiled in much the same manner.

The value of such an Annuaire in the development of Catholic consciousness of the nation is, of course, very great. Scholars and other leaders who now look beyond the boundaries of the nation into the international Catholic field will find the *Annuaire* most helpful from the standpoint of French organization and activity. Thus, for instance, those who are interested in the development of Catholic Action throughout the world are placed in touch with every aspect of it as it is developed in France. In view of the prodigious labor expended and the practical services offered to the interests of the Church one cannot withhold a tribute of great appreciation to the publishers.

Books Received

THEOLOGICAL AND DEVOTIONAL.

La Morale Catholique. Par Eugène Duplessy, Chanoine de Notre-Dame de Paris. Exposé de la Religion, Livre Deuxième. (*Cours supérieur de Religion*, Tome V.) Maison de la Bonne Presse, Paris-8e. 1932. Pp. xiii—569. Prix, 11 *fr.* 05 *franco.*

Company Keeping: When Is It a Sin? By Mary E. McGill, Editor of "Woman's Interests" in *Our Sunday Visitor*, Huntington, Ind. No. 48. Pp. 27. Price, $0.10 *postpaid;* 5 copies, $0.25.

This Movie Madness! By the Rev. Edward V. Dailey. Paulist Press, New York. Pp. 24. Price, $0.05; $3.50 a hundred; $30.00 a thousand.

Notio Sacrificii in Communi in Synthesi S. Thomae. P. Henricus a S. Teresia, Ord. Carm. Discalc. (Extractum ex Period. *Teresianum*, 1934, maio.) Apud Collegium Internationale SS. Teresiae a Iesu et Ioannis a Cruce, Romae. 1934. Pp. 178. Prostat *Lib. ital.* 13.

"Dilexit . . . , diliges." Toute la Dévotion au Sacré-Cœur avec le Bienheureux de Montfort. Par M. l'Abbé Alphonse David, Docteur en Théologie. 30 Cantiques, 30 Méditations, 30 Prières, 30 Lectures. Gabriel Beauchesne & Ses Fils, Paris-6e. 1934. Pp. xiv—395. Prix, 26 *fr.* 40 *franco.*

The Son of God. By Karl Adam, author of *The Spirit of Catholicism, Christ Our Brother, Christ and the Western Mind.* Translated by Philip Hereford. Sheed & Ward, New York. 1934. Pp. v—309. Price, $3.00.

A Letter to One About to Leave the Church. By Daniel A. Lord, S.J. Queen's Work, St. Louis. 1934. Pp. 34. Price, $0.10; 50 copies, $4.00; $7.00 a hundred.

The Educational Method of the Eucharistic Crusade. By the Rev. Edward Poppe. Adapted from the Dutch by the Rev. G. Rybrook, Ord. Praem. Eucharistic Crusade, St. Norbert Abbey, West De Pere, Wis. 1934. Pp. xi—46. Price, $0.20.

The Canon Law Digest. Officially Published Documents Affecting the Code of Canon Law, 1917-1933. By T. Lincoln Bouscaren, S.J., S.T.D., Mag. Agg., Professor of Canon Law, St. Mary of the Lake Seminary, Mundelein, Illinois. Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. xvi—928. Price, $4.75.

Saint Jean Chrysostome, Maitre de Perfection Chrétienne. Par Louis Meyer, Marianiste, Docteur en Théologie. (*Études de Theologie Historique.* Publiées sous la Direction des Professeurs de Théologie a l'Institut Catholique de Paris.) Gabriel Beauchesne & Ses Fils, Paris-6e. 1933. Pp. xxxviii—389.

Priestly Perfection. One Hundred Brief Meditations Based on the Exhortation of Pope Pius X to the Clergy. From the Original of the Rev. Robert Montoli, Missionary Oblate, by the Rev. Thomas J. Tobin, S.T.D., Priest of the Archdiocese of Portland in Oregon. Preface by the late Cardinal Merry del Val. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1934. Pp. xviii—537. Price, $3.00 *net.*

The Book of Saints. A Dictionary of Servants of God Canonized by the Catholic Church. Extracted from the Roman and Other Martyrologies. Compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate. Third edition with Appendix of Additional Names and a Calendar of Saints. Macmillan Co., New York; A. & C. Black, Ltd., London. 1934. Pp. xii—328. Price, $3.00.

La Iglesia Católica. Por el R. P. Luis Colomer, O.F.M. Librería Fenollera, Calle del Mar, 17, Valencia, Espana. 1934. Pp. 534. Precio, 10 *pesetas.*

UNE SOMME BONAVENTURIENNE DE THEOLOGIE MYSTIQUE: Le *De Triplici Via*. Par le R. P. Jean-Fr. Bonnefoy, Docteur en Théologie. Extrait de *La France Franciscaine*, 1932-1933. Librairie Saint-François, 4 rue Cassette, Paris-6e. 1934. Pp. 183.

ORDO Divini Officii Recitandi Sacrique Peragendi juxta Kalendarium Ecclesiae Universalis pro Anno Domini MCMXXXV. Marius E. Marietti, Taurini, Italia. 1934. Pp. 120. Pretium, 3 *Lib. It.*; vecturae pretio soluto, 4 *Lib. It.*; 100 exemplaria (sine vecturae pretio), 200 *Lib. It.*

NOTES ON THE COVENANT. A Study in the Theology of the Prophets. By William L. Newton, M.A., *Laureatus in Re Biblica*, Professor, St. Mary's Seminary, Cleveland. Seminary Press, 1227 Ansel Road, Cleveland. 1934. Pp. xx—234. Price, $2.00.

CHRIST IN THE ROSARY. By the Rev. James B. O'Brien. Benziger Brothers, New York, Cincinnati, Chicago, San Francisco. 1934. Pp. 240. Price $1.75 *net.*

LA CHARITÉ D'APRÈS SAINT AUGUSTIN. Par Gustave Combès, Docteur ès lettres, Supérieur de l'École Sainte-Marie d'Albi (Tarn). Préface de Son Exc. Mgr Cézérac, Archevêque d'Albi. (*Bibliothèque Augustinienne.*) Desclée, De Brouwer & Cie, Paris-7e. 1934. Pp. xiv—323. Prix, 15 *frs.*

SHALL I MARRY A NON-CATHOLIC? By James A. Magner, Ph.D., S.T.D., Editor of "The Question Box" and "Marriage Questions" of the *Extension Magazine*. St. Gertrude Study Club, 1420 Granville Avenue, Chicago. 1934. Pp. 24.

HERSELF. By David P. McAstocker, S.J., author of *Once Upon a Time, Flash Lights, A Friend of Mine, Himself, My Ain Laddie.* Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. xi—107. Price, $1.25.

PHILOSOPHICAL.

PHILOSOPHY OF SOCIETY. Papers Read at 9th Annual Meeting, American Catholic Philosophical Association, 28-29 Dec., 1933, Pittsburgh, Pa. Edited with Foreword by Chas. A. Hart, Ph.D., Secretary. Scope of a Realistic Philosophy of Society (Presidential Address), by Chas. C. Miltner, C.S.C., Ph.D. Social Theory of St. Thomas Aquinas, by Clare Riedl, Ph.D. Philosophy of Capitalism, by John A. Ryan, D.D. Philosophical Basis of Communism, by John LaFarge, S.J. Fascist State, by Edward F. Murphy, S.S.J., Ph.D. Philosophy of Internationalism, by Paul Martin, Esq. Search for a Usable Concept of alue, by Leo R. Ward, C.S.C., Ph.D. Concept of Value—Scholastic Viewpoint—by Jules A. Baisnée, S.S. Family in Relation to a Philosophy of Society, by Wm. J. Leen, A.M. Education in a Philosophy of Society, by Geo. Johnson, Ph.D. Religion in Philosophy of Society, by the Editor. Philosophy in "Common Law", by Wm. T. Dillon, Ph.D. Reconstructing Social Order, by Raymond A. McGowan, N.C.W.C. Philosophy of History, by J. J. Callahan, C.S.Sp. Index. Dolphin Press, Philadelphia. 1934. Pp. xii—203. Price, $1.50.

LE MAITRE IDÉAL d'après le Conception des Élèves. Recherche Expérimentale. Par Martin Keilhacker, Professeur de psychologie et de pédagogie à l'Université de Königsberg. Traduit de l'allemand par Ch. Chenoy et Éd. Deffeld. Préface de M. A. Fauville, Professeur de Psychologie à l'Université de Louvain. (*Problemes d'Éducation.*) Desclée, De Brouwer & Cie, Paris-7e. 1934. Pp. 323. Prix, 15 *fr.*

PHILOSOPHY OF SCIENCE. By Fulton J. Sheen, Ph.D., D.D., LL.D., Litt.D., Agrégé en Philosophie à l'Université de Louvain and the Catholic University of America. Preface by Leon Noël, Ph.D., Agrégé en Philosophie à l'Université de Louvain, Recteur de l'Institut Supérieur de Philosophie à l'Université de Louvain. (*Science and Culture Series.* Joseph Husslein, S.J., Ph.D., General Editor.) Bruce Publishing Co., Milwaukee, Chicago, New York. 1934. Pp. xxv—197. Price, $2.75.